IN ISLAMIC SUFI METAPHYSICS ASTRAL PROJECTION

the truth of the matter

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Title of work: Tasavvuf Metafiziğinde Astral Seyahat

Publisher: Sonçağ Yayıncılık

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AND RESOURCES

Original version of the book

PREFACE

In Sufism, mushahada refers to seeing, observing, and contemplating divine truths. Astral projection, on the other hand, means the ability of consciousness to move temporarily independent of the physical body through the astral body, traveling wherever it wishes. It is seen that mushahada, a spiritual state, and astral projection, defined as an out-of-body experience, are compatible. Both involve a transcendental vision. Compared to the term "astral projection," which developed in the West, the concept of mushahada in Sufi literature is broader in scope and dates back to ancient times. Despite this, mushahada is not as popular today as astral projection.

According to Sadreddin Konevi and Molla Fenari, "One who purifies his soul and discovers divine truths with his heart experiences spiritual joy because he receives the knowledge in a pure state. The heart of one who reaches divine truths through effort and impurity through his own thoughts becomes covered in dirt and disguise." Accordingly, there are two ways to attain metaphysical experience. The first is observed to be the people of observation, who discipline their souls and contemplate the manifestation of God's names and attributes. These individuals, referred to as people of pleasure, derive spiritual pleasure from observing divine truth in a natural way consistent with their nature. They contemplate divine truths as a result of their love for God and their diligent worship. The second refers to those who engage in astral projection through their own thoughts and desires, exerting effort through exercises such as relaxation and breathing. Because they access metaphysical experience through a path not subject to their nature and contrary to their nature, spiritual problems can arise in the hearts of these individuals. In this context, Sufism appears to be the most beneficial path for those who seek to enjoy and contemplate divine truths in a healthy way.

For centuries, people have turned to various beliefs in the field of metaphysics. This tendency occurs as a requirement of human nature. Because while humans are physically bound by the laws of physics, their souls are within the realm of metaphysics. In this context, concepts such as existence, the eternal universe, time, and god—things that have no tangible equivalent, cannot be perceived by the senses but can be grasped through reason and intuition—capture human curiosity. Thus, curiosity and a desire to learn are the driving factors for human exploration. While some of these seekers propose different theories through reason and intuition, others claim to have gained knowledge by experiencing the metaphysical realm. Especially in Western civilizations, in the last century, those who claim to have experienced the metaphysical realm are prominent. Some of these have conducted more in-depth research on the subject and have compared the experiences of those who have experienced the metaphysical realm. The consistency of the test results has attracted the attention of those interested in metaphysics. Thus, the process of researching this metaphysical experience, which in ancient times was limited to the recounting of personal experiences, has begun.

A wealth of data on astral projection is circulating on social media through digital platforms. As a result, interest in astral projection is growing daily in Turkey, as in many countries around the world. Individuals curious and researching the subject first wonder whether such a metaphysical experience is possible. Later, those who examine astral projection techniques develop the thought, "I can do it too." While many fail to achieve astral projection, some do. However, from a Sufi perspective, this path is seen as dangerous. Sufis who approach the subject from a spiritual perspective through the method of observation have stated that observation occurs through spiritual purification and that to attain the truth of things, the soul must be purified from impure habits and obscuring characteristics. Some of them have stated that gaining experience through astral projection, which they refer to as "those who reach it through effort and effort with their own thoughts," is dangerous. In this context, the method of observation is important. Our study examines observation and astral projection within the metaphysics of Sufism, where metaphysical experience is concerned. Our study attempts to explain and compare these two concepts.

Our study consists of an introduction and three chapters. The introduction examines the research topic, purpose, methods, and sources. The first chapter explains the concept of observation and similar concepts in Sufism. The second chapter discusses the definition, historical process, experimental process, and techniques of astral projection. The third chapter compares and compiles the concepts of astral projection and observation in terms of their purposes, methods, harms, and benefits.

I would like to thank all the scholars who provided me with both material and moral support in this work and who greatly contributed to broadening my perspective.

I thank my mother. I also want to express my gratitude to my mother, father, and wife. May God have mercy on our master Muhammad and his family, and on all his chosen servants. Praise be to God, who is hidden within the veil of His most intimate, unseen glory.

CHAPTER 1: OBSERVATION IN SUFI METAPHYSICS

1. OBSERVATION (MUSHAHADA-MÜŞÂHEDE)

Mushahade, meaning to see, witness, and observe, in Sufism means to contemplate God's manifestations and manifestations with the heart. Mushahade, as a term, is used to refer to the lifting of the veil that conceals the reality of things from the traveler's eyes, seeing things as evidence of God's oneness. It also means the servant seeing God in things as evidence of "unity," a vision in which there is no doubt. From another perspective, mushahade is described as the lights of manifestation arriving at the traveler's heart like lightning flashing in succession, without any intervening veil. It has been likened to the uninterrupted flash of lightning on a dark night. As in the example presented here, because the state of manifestation is continuous, the darkness of the heart disappears, and night ceases to exist. Thus, the unseen becomes clearly visible. Furthermore, observation also means that the servant is liberated from their own self and becomes eternally one with God. For observation to occur, all of a person's cognitive faculties must be purified of all characteristics that hinder them from attaining absolute knowledge, and they must be surrounded by positive qualities. Thus, the soul, purified from impure habits and obscuring characteristics, contemplates divine truths.

To put it more simply: observation involves a transcendental 'seeing' independent of the body. After reaching certain levels in Sufism, the servant is able to see divine truths, and thus, to observe them. For this, purifying one's self is crucial. Ultimately, the spiritual veil is lifted from the eyes of the one who attains observation, and they can gaze upon the luminous environments of the unseen without doubt. We can describe this observation and contemplation as observation. First of all, it is crucial for observation to be free of the ego's obsessions. Situations that tempt the ego trigger fantasies that lead to worldly pleasures. This, in turn, hinders observation. Purifying the ego is crucial to liberation from this. Observation occurs through spiritual purification. For this, the ego must be purified from immoral behaviors and obscuring characteristics. Furthermore, the instrument of perception must be purified from all knowledge and belief, and even the purpose must be purified from everything other than God. Then, the servant must turn to God in a universal way. This turn must not be based on imitation and must be free from various desires such as the approval of others. One must unite their intention and endeavor, and turn to God with sincerity, complete trust, and without any division of thought or fragmentation of intention. Once all this is achieved, a connection is established between the ego and the divine unseen. Thus, the veil over the eyes is expected to be lifted and

observation attained. Above all, the disciple should embark on this path not to become privy to divine mysteries, but to witness the manifestation of the eternal light of God. In this context, it is seen that the purified soul, through love for its Lord, is freed from all worldly means and purposes, ultimately leading to the observation of divine truths with a sound heart.

The reality of observation is of two kinds. One consists of a person's health by avoiding harmful and doubtful things, and the other consists of the predominance of love. Here, love is crucial in terms of observation. For in love, a person reaches such a level that they constantly speak of God and see nothing but Him. Someone who consents to all difficulties and hardships ultimately consents to everything, thus transforming time into love, and love into observation. God is the lover and the beloved. Thus, everything revolves around his grasp and power of love. All of these emerge voluntarily through the agent of "Love," and everything spiritual that comes from God reaches this realm through his love. In this context, we can say that the sole purpose should be God, and that observation is a result of the effort expended to reach God.

According to Qunawi, observation, one of the methods leading to knowledge and truth, "consists of purification and need, along with a complete orientation, completely freeing the locus of perception from the universe's reality, and turning to God." Here, what is meant by detachment from universe's reality is purifying the heart, purifying it, struggling, and asceticism, and complete surrender to God. Ultimately, that person observes God. Qunawi, who also defines observation as "purifying all one's cognitive faculties from those that prevent one from attaining absolute knowledge and equipping oneself with positive qualities," states that in order to attain true knowledge based on pleasure, one must purify one's particular, external, and internal faculties from various selfish desires. If these are fulfilled, the relationship between the self and the divine realm can reach a perfect level. Thus, it becomes clear that divine truths can be observed.

Fanari, on the other hand, explains observation as "worshipping as if seeing God." According to him, the first degree of ihsan is to obey God's commands and avoid prohibitions, adhering to the principles of the sharia. The second degree is to pretend to see God.

It is to live like this. The third stage is to observe God without seeming to see Him. This final stage corresponds to the stages of observation. The traveler observes reality differently than it actually is. Thus, they

naturally fall into confusion. The realization that the reality of things does not coincide with their own observation causes astonishment. Accordingly, the religious rules of Islam must first be fulfilled. It can be said that abandoning the tenets of Islam contradicts the understanding of Sufism. Ultimately, after all these principles are fulfilled, the necessary effort for observation must be made.

Abu Nasr al-Sarraj (d. 378/988) considered observation to be in three distinct states. According to him, the first state of observation is to look at things with an eye for a lesson. This is the state of the disciples. The second is to realize that people are in God's grasp and domain. In this state of observation, there is nothing but God in the servant's secrets and illusions. This is the state of the intermediate awsaats. The third state is the observation of the wise. In this observation, the wise contemplate the entire universe with God through their hearts. Thus, these individuals witness God's oneness in a state of peace and joy. According to Suhrawardi, "A Sufi who has transcended certain levels abandons clinging to causes. For them, the only thing to consider is God's decrees and manifestations. All actions other than God's mean nothing to them. God, with His help, perfects them and leads them to true monotheism. Thus, they succeed in seeing God's action and observing the truth of monotheism." In Islamic Sufism, attaining monotheism signifies observation. It means seeing God in things through the evidence of monotheism. It is a

frequently raised issue whether the observed realities are the manifestation of God's essence or the manifestation of His names and attributes. The fact that some Sufis claim to see God through observation has provoked a reaction from many other Sufis. Relatedly, according to most Sufis, observation must occur through the manifestation of God's names and attributes. Because God's essence cannot be observed in this world in any way. The thought of seeing God is reflected in the heart, which becomes a blank slate when the soul is freed from its lusts and desires. As this state continues to grow stronger, the preconceived notions in thought become externally present and truly visible. Ultimately, the person experiencing this state believes they see God. Similarly, Imam Rabbani criticized those who claim to have witnessed God in the mirror of creation. This is the traveler's perception of external observations as signs of God's essence. According to him, this observation is not a vision of God's essence. From this, it is understood that what is being witnessed is merely a manifestation of God's names and attributes. We believe that this understanding of God's manifestation is more accurate. Concerning the observed realities, Konevi says: “These individuals know God not through observation or from God's perspective, but through true knowledge within themselves. This knowledge is achieved through observation established with God and through the realization of this observation of them in God's presence. This individual knows the degree of the name az-Zahir as described by those with insight. That is, they perceive

God in terms of His manifestation into the realities of the universe. After perceiving these apparent manifestations, that individual becomes one of the people of observation. Thus, they experience pleasure and enjoyment in observing things within God's self, knowing that He manifests through His names and attributes, and attaining the secrets of creation. Therefore, it is seen that what is observed is not God's essence, but only His manifestations. Because everything created manifests from God, observation is possible." It is possible to say that what is observed is connected to Him.

Hücwirî says the following regarding the observed manifestations: "The Sufis' purpose in the word "observation" is to contemplate God and His manifestations with the heart. Because the person in a state of observation sees God everywhere with the eye of the heart. The knowledge of God contains secrets and encompasses the apparent. A seeker who knows God Himself and His deeds understands that he must act upon the observation of God, whether willingly or unwillingly." According to all these accounts, when a servant who purifies his soul through Sufism reaches the maturity required for observation, the veils are lifted from his eyes and he contemplates divine manifestations with his heart. To do this, he must first fulfill the fundamental principles of Islam. It is understood that visible realities are not manifestations of God's essence, but rather of His names and attributes. Those who

observe these manifestations derive spiritual joy from them. The discovery of the unseen is a virtue and only occurs by the will of the All-Wise Lord. This opens the door to familiarity and enthusiasm for the servant. However, there are different degrees of observation for those who observe divine truths. Divine manifestation is called "mukhadar" (revealed), "mukashahe" (observed), and "mukashahe" (observed).

Three stages of dhikr (observation) are mentioned. Muhadara, which occurs through strong evidence or the influence of dhikr, means the heart is in the presence of the Creator. When one sees numerous signs from their Lord, they become ready for certain births from behind the veil of the heart. The servant gains the ability to receive divine inspiration. The first stage of kashf is muhadara, and its end is shahada. Mukashafa, on the other hand, is the observation of the divine manifestation that becomes inward when the veil of the body and senses is lifted. The subject of mukashaf is meanings, that is, things invisible to the eye, while the subject of mukashaf is things visible to the eye. The aim of the science of mukashaf is to attain marifat and provide people with spiritual knowledge about matters such as existence and God, beyond the means of reason, vision, and deduction. It is observed that one who attains shahada does not doubt what they see. When thoughts from God reach the heart of a believer, their observation compels them to protect and do justice to them. Even if this state remains hidden from others, it is realized within

them. Because this thought is based on solid evidence, it strengthens their statement and proof. While it may not be understood by others, it is understood by those who observe. We can compare this to dreaming. A dreamer cannot prove their dream to anyone other than themselves. They witness the pleasure they experience from their dream. Only the dreamer and those who experience it understand it. Imam Rabbani describes the state of those who attain observation as follows: “The skin of someone honored with witnessing God's manifestations softens for worship. Their chest expands for Islam. Their soul is satisfied and pleased with their Lord. Their Lord is pleased with them. They surrender their heart to their owner. Their soul is freed and discovers God's true attributes. They observe the secret in that station, with all its dignity. In this station, they are honored with attaining the manifestations of the essence that flashed like lightning and disappeared.” Accordingly, it is observed that a positive physical and spiritual transformation begins in the person who attains observation. It is stated that for observation to be possible, the servant must love God, and God must be pleased with them. Ultimately, those who witness the manifestation of God's names and attributes gain spiritual gain from what they witness. Those who attain this observation understand that many people are preoccupied with worldly, fleeting, and capricious desires and wishes. They realize that they have deified their selfish desires, engaged in an endless race to

acquire worldly goods, and thus, their hearts have darkened.

1. KASHF

Kashf, a key concept in Sufism, means revealing, revealing what is veiled, perceiving, and guessing. Kashf, meaning the lifting of the veil covering something, is described as revealing what is veiled and making it visible. Kashf has been used in the sense of knowing unseen things beyond the mind and the realities manifested by God. It signifies the lifting of the veil between the unseen and the servant, gaining knowledge of unknown realms, and the clear manifestation of God and reality. In other words, it is the seeing of the world through the eye of the heart. It is a light that appears in the heart when the heart is purified of evil qualities. Thanks to this light, many things whose meanings can be conceived become clearly known. Thus, true knowledge of God's essence, attributes, and actions is achieved.

While the concepts of observation and kashf may seem similar, we can say that there is a fine line between them. As we have stated before, observation is the seeing and contemplating of God's manifestations. Kashf, on the other hand, is the manifestation of divine manifestation in one's heart in the manner it determines. The lifting of the veils between the person who has kashf and God is known in and of itself. In other words, observation is a method, and kashf is the ultimate knowledge of this method. Kashf is the path to knowledge, and kashf is the end of the path. Kashf means the formation of knowledge within the soul. While observation is

related to the senses, kashf is specific to spiritual powers. Furthermore, kashf relates to a specific event, person, or situation. Knowledge obtained in this way is not binding on others.

Kashf, like observation, is valid for the person to whom it is revealed. Accordingly, we can say that observation and kashf essentially have the same meaning, but kashf differs from kashf in that it leads to a conclusion. Konevi describes kashf with terms like "Standard of Truth," "Eternal Grace," and "The Shining of Manifestation." According to him, a person who possesses kashf reveals their connection with the appropriate and necessary name. Furthermore, they also penetrate the elements in a way appropriate to them. In one sense, this is revealing what is within a person to things outside of them. Thus, a person, subject to their current state, becomes a mirror of God. They become a mirror of divine and existential realities. Accordingly, we can call seeing God's manifestations with the eye of the heart observation, and internalizing what is seen in the heart observation. In kashf, the servant not only sees the manifestation but also contemplates what is seen within their own being. Astral projection and kashf involve seeing. In this respect, they are similar.

In kashf, it is observed that what is seen affects a person and leads them to their perfection. Kashf appears to be the fundamental path for Sufis to reach the transcendence of the perceptual world. Kashf is described as a lightning bolt, with its intense spark and clarity illuminating consciousness. As a discipline requiring perseverance and patience, the path of kashf allows humans to lift the veil created by the material world and reach the divine realm. The universe, with all its forms and truths, is the radiance of God's light. Every beauty and perfection that emerges at every level is the light reflected from God's beauty and perfection. With this light, objects at every level have become possessed of beauty and perfection. Kashf is important for those who seek to open a path towards God, who manifests as the "light of the heavens and the earth." Therefore, it appears that Sufis desire to find a place for themselves in the manifestation of this light.

Abu Madyan (d. 594/1198) describes the state of the people of kashf as follows: “In our time, a group called the Sufis came to us. These people had torn their garments of passion. They claimed to know the knowledge of the hidden. They said, ‘When sins are stripped away, the windows of the unseen are opened, the darkness disappears, secrets and lights begin to appear, darkness is removed, and senses are extinguished, then the clear signs begin to appear. We see with the eye of kashf. We eat from universal nourishment and drink the sherbet of observation. While the affairs of the unseen are hidden from everyone, we are privy to the unseen.’” Imam Rabbani, however, evaluates these states of the people of kashf within the framework of Islam. "If their ecstasies and states are not compatible with Islam, they are worthless. If their discovery does not resemble the book and the Sunnah, they are worthless. The reason for advancing on the path of Sufism is to increase faith in the things that must be believed in Islam. This is what true faith means. The second reason is to make the duties prescribed in jurisprudence easy and pleasurable. Sufism is about attaining both," he says, expressing that discovery has no meaning if it falls outside of Islam.

2. EŞYANIN HAKİKATİ

In Sufism, the term "truth" means "the hidden and secret meaning behind the apparent" and "becoming familiar with the divine secrets by living the religious life in the best way possible." The early Sufis used the term "hakikat" (reality) more in the sense of "becoming familiar with divine truths and mysteries, contemplating the manifestations of God." Things, on the other hand, are visible corporeal entities in the sense of being known. In this context, the reality of things can be expressed as "the inwardness in corporeal entities where the divine truths manifesting from God are revealed."

Saraddin Qonawi appears to have used the concept of "the reality of things" to describe divine manifestations. According to Qonawi, everything visible is a form of the world referred to as the "world of witnessing." Visible things have an outward and an inward aspect. Therefore, the things we see are the outward, while the invisible/inward of things is the reality of things. God opens the veil that makes the invisible visible with the light of holiness for whom He wills. Thus, the realities and inner aspects of things are seen. The lowest places of appearance are things we perceive through sight, while the highest places of appearance are the unseen, known as kashf (unseen realities). In this context, we can say that the invisible realities of visible things become visible through observation. Thus, we can say that the servant attains the reality of things through observation.

Mullah Fenari stated that the things that manifest and come into existence in the universe are the names and attributes of God, and that these beings are shadow beings, which are their reality. Some Sufis, however, have said that the existence of all beings other than God is metaphorical and nominal. This is because everything manifested by God manifests as forms in the universe, and they see nothing but the existence of God, who is free from change. Accordingly, it is seen that in the reality of things, the servant contemplates the unity of God. We can say that things manifesting as forms other than God do not impede His unity. According to Konevi, “Although man is different from all created beings in that he encompasses everything, he is in touch with all beings in that he is the being in which the divine names and the realities of the universe are united.” Here, it is seen that human beings are inherently connected to things. Therefore, the expression of divine manifestations from a human perspective can be described as "the reality of things."

The path to knowledge of the reality of things is through discovery and observation. Observation, a process of acquiring knowledge that the human mind cannot grasp or that extends beyond, means contemplating the realities of things. It is stated that this knowledge will lead one to grasp the reality of things. Someone who sees the reality of things knows things as God and the Truth. Someone who possesses pleasure observes themselves and the things described as other as identical with the Truth. Of course, knowing things as the Truth and the Truth is different from knowing that the universe is a mirror of the existence of the Truth. Things are connected to the Truth because they are determined by themselves. The Truth, on the other hand, is not connected to the reality of things because it is differentiated from itself. While the existence of things is based on the Truth, the Truth is not His existence is not based on things. Therefore, God's unity with things does not mean that things are also with Him. This unity depends on knowledge. To see things through God and in their respective degrees, human beings must attain perfection. Therefore, the ability to perceive and know things is impossible with a positivist mind. This knowledge can only be understood through the divine unity of the verses in God's book and the visual verses He placed on the horizon/universe. This mind is the divine mind mentioned and defined in the book. This is true knowledge emerging from the synthesis of the general and spiritual minds God points to in His written verses. Contrary to what is claimed, this knowledge is not spiritual or intellectual, but the universal mind that God manifests to all His creatures through His light. The purpose of the divine mind is to perceive humans and beings without making distinctions such as apparent and hidden, or spiritual and intellectual. It is to possess the divine truth of reason inherent in humanity and to understand things through it. Thus, the perfect human, freed from the shackles of multiplicity, becomes an inward mirror. They see realities

through the unity of existence and the multiplicity of manifestations. For observing reality is possible through natural temperament and intimacy with the soul.

Observation emerges during the heart's spiritual journey. Its source is the multiplicity of worship. Affection and love arise in the heart through reasons such as abandoning worldly pursuits and remembrance of God. Furthermore, the heart becomes a mirror to the divine names, attributes, and the lights of Divine presence. Thus, the traveler, the reflections, and shadows are taken for granted by God Himself. The human being on the path of discovery begins to realize that their own actions are the actions of God. Thus, the veil is lifted, and they begin to see the true nature of things.

According to those who observe, the path to the truth of things is through the knowledge of the learned. It is possible when the obstacles between the knower and the known are removed. A person who turns to Allah with complete inclination will have his heart directed towards Allah.

It illuminates it with the light of His knowledge. The light shines there, the chest expands, and the secrets of the malakut become apparent to the ear. Thus, the veil is lifted from the heart, and divine truths begin to shine within it. The ability to see is crucial for perceiving the reality of things. This power must be directed toward things and the heart must not be occupied with any other task. Once all these are completed, one can look at things and see their reality.

According to Qunawi, grasping the reality of things transcends human limitations. A person can only observe the properties, necessities, and accidents of

things. The soul ascends gradually from a known attribute, necessity, or accident. Through these, it reaches other attributes, characteristics, and accidents attributed to the reality or essence of things. Human knowledge of things occurs in two ways. One is the object of knowledge, and the other is the subject of knowledge. The first is the acquisition of any knowledge about things, such as their relationships, reputations, and properties. The second is the means of perception. This knowledge is influenced by circumstances originating from the subject of knowledge, such as beliefs, abilities, tendencies, and temperaments.

According to Qunawi, "When a person purifies their soul and attains the aforementioned state, they attain the spiritual station of parallelism and similarity belonging to the level of barzakh. Because they are a being that contains all beings, thanks to this quality, they perceive with each part of their own version of existence the truth corresponding to that part on the divine and worldly levels. Ultimately, they acquire knowledge of the truths, origins, and principles of things. Thus, no truth appears contradictory to anyone who has discovered it."

According to all of this, it can be seen that human nature is inherently connected to the truths of things. We can say that the human soul is connected to divine truths and the body is within worldly truths. For it can be said that a person freed from the veiling nature of existential reality (multiplicity) can contemplate the realities of

things with their soul. We will discuss these realities in more detail in the next section.

The reality observed varies from person to person. The closeness and distance of the person seeking discovery to the reality of things varies according to the strength and weakness of the relationship between them and what they seek to know. The pleasures experienced by the person of observation vary according to their rank. This varies according to their rank and ability in the reality of things. Accordingly, it can be seen that connection with the reality of things depends on the person's own abilities.

As we stated in the discussion of observation, it is impossible to attain the reality of things and divine secrets without love. As a result of the wonder that emanates from the heart of a person of knowledge, the person draws closer to God. They turn away from all things other than God. There is no trace of their own self. Nothing but God exists in their thoughts and remembrance. God allows those who purify their souls and cultivate love for Him to witness the treasures of knowledge and the unseen. A knowledgeable person, however, perceives the divine wisdom in things through various observations, by observing, understanding, and experiencing them wholeheartedly. At this stage, a person learns and comprehends the things found in the realm of truth and the world dominated by divine knowledge. Consequently, they strive to internalize these truths at every moment of their lives.

While those who are not practitioners of observation cannot see the true nature of things while alive, they can experience these truths after death. At death, the hidden truth of things becomes apparent. For those who are practitioners of observation, the veil can be lifted by God's grace while still alive. Thus, extraordinary knowledge begins to reach hearts from behind the veil of the unseen. It can be said that attaining these levels while still alive is crucial.

Konevi said, "One who knows God knows everything. One who is deprived of the truth of things does not truly know God," thus indicating that those who seek to know God must attain the truth of things. Therefore, we can say that in this world, which is a place of testing, knowing God in His true nature is crucial.

3. SOURCE, BOUNDARIES AND ENVIRONMENTS

In Sufism, it is seen that the source of everything visible, known, and conceivable is God, that everything that exists manifests through His manifestation, and that what is observed has a connection with God through the aspects they determine. It is possible to say that the reality of observed things has boundaries and environments. For, according to Islamic belief, only God's essence accepts no limitations. Perfected people assert that there is a balance of divine names, states, and times at every level. This concept appears in

Sufism as the unity of existence, in terms of God and existence.

Vahdat-i vüjûd means existence in Arabic, existence, and finding. In Sufi terminology, it is used to mean the realization and awareness that there is no existence other than God. Unity of existence is attained through pleasure and is the science of state. The traveler who attains the unity of existence through enjoyment knows that true existence is one, that there is nothing in existence other than God and His manifestations. For everything seen, known, and felt is nothing but various manifestations, appearances, and manifestations of God. In this context, it is possible to say that every manifested, visible, and divided being has a boundary and medium.

According to our research, the nature of what is seen in the reality of observed things and its boundaries are among the matters of interest. Human curiosity about the unknown is a natural consequence of the desire to learn. We will endeavor to provide the necessary explanation regarding this here.

Above all, in order to grasp the boundaries and mediums of the reality of observed things and their levels from a Sufi perspective, it is crucial to comprehend the Essence of God, who is beyond time and space. Sadreddin Konevi describes the essence of God as follows: “For God, existence is the same as His essence. The origin of the knowledge that permeates the universe is the same as His knowing Himself. His name is the same as His attribute, and His attribute is the same as His essence. His perfection is the same as His essential existence. His life and knowledge are the same as His power. His eternal knowledge of things is the same as His knowing Himself. He has known Himself through His own knowledge. He has known things through

the knowledge that He knows them. Different things unite in Him. Multiplicity multiplies from Him. Every multiplicity has a unity that is the same. Every composition has a simplicity that is the same. Everything that is a paradox for others is fixed in Him in a most perfect aspect. His unity is the same as His multiplicity, His simplicity is the same as His composition. His manifestation is the same as His esotericity, and His end is the same as His beginning. Nothing can encompass Him. What is seen cannot be captured anywhere. The minds of God and thoughts cannot comprehend. Aspects and dimensions cannot encompass Him. Eyes and insights cannot grasp His knowledge and observation. He is not free from what is established for Him. He does not distance Himself from what He manifests in order to possess. Nothing is realized by anything other than Himself and God. God encompasses all things in knowledge and is the source of everything. Thus, He knows the infinite. Wherever you turn, God's face is there. He encompasses everything. The inward part of creation is God, and the outward part of creation is God. God does what He wills, as He wills, when He wills, with what He wills, eternally.

In other words of the Sufis: God is the uncontainable. Generality and particularity do not interfere with Him. No definition defines Him. No name or image limits Him. No knowledge can encompass Him. Although all quantity and quality emanate from it, it is far removed from all these. Everything is perceived through it, but perception cannot encompass it. Existence is not a manifestation of God's essence, but of His names and attributes. Only God Himself can truly know Him. Therefore, no one but God knows the truth of His existence. What is known about existence is not its reality, but at best, one aspect of it.

In Sufism, wujud signifies existence, existence, discovery, and consciousness. This means the life of God, as

it resides in God's essence and is reflected from it to all created beings. We can liken God's manifestation to the light of the sun. Rumi (d. 672/1273) said, "He who opens a door from his heart sees a sun in every atom." We can say that light exists inherently in the depths of things, and that through observation, the manifestation of things born from light crystallizes in the mirror of the heart. We can say that perceiving colors and shapes is possible by perceiving the light that surrounds them. God is here expressed as a light reflected in the universe. It is seen that visible and invisible realities are a manifestation of God's light. In a sacred hadith, our Prophet says: "I was a hidden treasure. I desired to be known, so I created creation." According to this, creation begins with God's desire to be known. According to Qunawi and Fanari, this creation occurs through the impulse of love. The first level of creation is called a'yan-i sâbite, or blind. Time and space are irrelevant at this level. The manifestation of God's existence, as it is connected to the a'yan-i sâbite, requires various provisions and These rulings differ according to the levels of existence. In the first creation, when God desired to be recognized and manifested, two rulings emerged with the impulse of love. The first is the "Kevni" ruling. This is also called the world of creation, the realm of mulk, or the realm of testimony. It accepts division and separation. The second is the "Divine" ruling. It is also known as the world of command, the world of malakut, and the world of the unseen. It is a ruling that does not have a spatial ruling or a temporal environment and does not accept separation. It is identical to the mentioned truths of God. It is called the encompassing treasure. It is also called the divine breath because it is directly connected to God. The relative unseen is the unseen whose ruling is revealed in detail, while the divine unseen is the level of God's essence and identity. Reaching the level of observation is possible by purifying the soul and freeing oneself from worldly realities and reaching divine reality. The

worldly rule expresses multiplicity (multiplicity). The necessary discovery in observation is achieved by freeing oneself from multiplicity and reaching oneness (unity). Thus, Islam brings observation to an inner connection with the Creator. It is possible to say that the impulse of love is the cause of all existence, and that the reality of things can be reached through love for God, freeing oneself from multiplicity.

We have briefly touched upon the essence of God, the first creation, and the resulting rules. After the first level of manifestation, the a'yan-i sâbite (a'yan-i sâbite), division begins. These divisions bring time and space into being. Indeed, the Quran states, "So much time has passed that before the passage of time, even the name of man was not mentioned." Therefore, we can say that with this flow, existence acquires the characteristics of space and boundaries.

However, it is observed that there are degrees where time and space differ from each other. There are degrees of creation, from unity to multiplicity. According to Qunawi, the first of the worlds determined by the fixed ayat is the absolute-misal world. This is followed by the realm of tahayum, where the angels, who are ecstatic with God, reside. After this comes the world of the pen and tablet, then the world of nature. Then comes the Throne, and finally, the matter reaches the worldly world. The levels are interconnected, and only reasonable barriers exist between them.

Mullah Fanari also sees divine decree as the unseen, stating that the differentiating levels are the decrees of the universe. Fanari describes the stages of existence as follows: “First, it manifests for simple beings, and this stage is called the stage of souls. Second, it manifests for subtle composite beings, and this stage is called the stage of misal (epiphany).

Third, it manifests for dense composite beings, and this stage is called the stage of sensation, the world of witnessing, or the world of bodies. The last and encompassing level of the previous five is the stage of the truly perfect human being." Ibn Arabi, on the other hand, adds two more levels: the first determinate and the second determinate, the reality of Muhammad, and the fixed signs, bringing the stages to seven. Accordingly, Fanari, like Qunawi, speaks of five stages. He states that the stage that encompasses all stages is the perfect human being. According to Qunawi, there is no multiplicity in the essence of God. The multiplicity seen in the universe emanates from unity and manifests through God. According to him, the verse in the Quran, "Everything returns to Him in its entirety," means that everything returns from multiplicity to unity. According to Ibn Arabi, "The eye begins to see when all numbers become a single 'one.' The number one multiplies in numerical degrees. Thus, it brings the existence of special numbers into manifestation." Bahaeddinzade (d. 952/1545) says, "Absolute existence is manifested in singulars. Thus, the universe comes into being." According to all this, from the first creation to this world, as the degrees progress, there is a trend from unity to multiplicity. If we consider this from the perspective of observation, it is possible to say that with each stage of progress, those who observe observation become more and more free from multiplicity. Ultimately, we see that humanity is on its way to unity, where time and space are absent. As in the verses of the Quran, "Indeed, the destination is to your Lord" and "Indeed, to Allah we belong, and to Him we shall return," there is a turning towards Allah. Allah is One. While nothing encompasses Allah, Allah encompasses everything. Multiplicity arises from unity, but multiplicity cannot encompass unity. Because multiplicity does not prevent unity. According to Molla Jami (d. 898/1492), "Bodily pains cannot resist spiritual blessings. For meaning prevails over form. Veiled people think that the universe is

always in the same state. However, the universe is a collection of accidents gathered in a single reality." In other words, God permeates everything and takes on the color of everything, yet He is also distant from everything. Everything is one thing, and one thing is everything. There is no multiplicity in the essence of God. Therefore, what is observed is only that which possesses multiplicity. From all these expressions, a progression from unity to multiplicity is possible. It is understood that there is a precedence. However, it is seen that unity is not a unity that our minds perceive; on the contrary, it is seen that it is not limited by anything. From this perspective, it can be said that God, the One, encompasses everything, and that everything subject to multiplicity cannot encompass God. When observation is achieved, it is possible to say that there is a movement from multiplicity to unity. According to Bahaeddinzade, “If things did not have a quiddity in God's knowledge, along with their own essence and attributes, those things would not exist. Things do not possess any real existence in their essence. The source of the existence of things is based on God's special aspect with them. What is meant by special aspect is that God, in His knowledge, directs His attention to these things as the conceiver of everything related to existence. The universe is transformed into accidents that are impermanent and are created by God at every moment. Because existences outside of God are not perfect, they possess qualities such as ending.” According to Konevi, "God has only a relationship of grace with things. God's grace is the light of existence reflected in the mirror of His essence and bestowed upon all created things." Ultimately, everything outside of God's essence ceases to exist. Everything other than God undergoes change, whether quickly or slowly.

According to Molla Jami, "Objects in the realm of witnessing are in constant existence and destruction. The world is changing and renewing itself at every moment. At

every moment, a world passes into nothingness, while a similar world comes into existence. Those who have discovered see that God manifests with a different manifestation with every breath. His manifestation does not repeat. On the contrary, He manifests with a different determination with every breath." Regarding this subject, the Quran states, "He (God) is in a state of creation at every moment." According to Qunawi, "'al-Latif' is derived from the word 'lutuf' and means 'the most hidden of hidden things.' Latâfet is the lengthening and receding of a shadow. The eye cannot perceive anything other than the lengthening and receding of a shadow. For while the shadow lengthens, it emerges from a person's essence. However, as it recedes, it is drawn back to that from which it emerges. The source from which the shadow emanates is God." Another way to describe the lengthening and receding of the shadow here is as follows: God brings divine, imaginary, and existential states into the realm of existence in His divine breath. The absolute imagination, which acts as a barrier between the light of existence and the darkness of non-existence, reveals the characteristics of both. The spiritual world manifests the light of existence, and the corporeal world manifests the darkness of non-existence. The imaginary world, however, embodies the characteristics of both. In this context, God constantly recreates the realm of existence for His servants, from darkness to light. In this regard, the Quran states: "Praise be to Allah, who created the heavens and the earth, and created darkness and light."

From all this, we can conclude that what we see with our earthly eyes cannot be reality. Reality is observing divine manifestation with the eye of our heart. Our physical eye sees the reality of existence. If a servant purifies his ego and sees the reality of things, this means seeing divine states. As we stated earlier, divine states are identical to God's identity. Therefore, we can say that the person who sees the reality of

things sees the divine reality of things, whose essence is identical to his own soul. We can say that this reality continues to exist through the repetition of shadows, as they lengthen and recede. Ultimately, it is possible to say that all of these things maintain their existence through God's constant creation.

If we consider the observed environments from God's perspective, the spiritual world encompasses the physical world. This world encompasses us above, below, in front of, behind, and between us and God. When we depart, either through observation or death, we enter a realm encompassing the physical realm. This realm is encompassed by God. Regarding this, the Quran states: “We have created man. We know what his soul whispers to him and what it incites to evil. We are closer to him than his jugular vein.” “Whether he speaks with concealment or with outward expression, He knows his secret thoughts and his most secret feelings.” “Do you not see that God knows everything in the heavens and the earth? Three men never speak but a fourth, and five men never speak but a sixth, and He is with them wherever they are, whether they are fewer or more. Then, on the Day of Resurrection, He will inform them of what they did; indeed, God knows all things.” There are many similar verses to these.

According to these verses, it is seen that God is omnipresent, omniscient, and encompasses all created beings. From all this, we understand that the continued existence of things depends on God, that things are recreated at every moment, that there is a manifestation from unity to multiplicity, that this unity is beyond time and space, that divine decree does not admit of separation and that what is divided is a cosmic decree, that through this division, stages are formed, and that stages are We can say that the last one is the world we see now, that the one who gathers all of these within himself with his spiritual structure and physical

characteristics is the human being, and that it is possible for the human being to purify his soul, get rid of the worldly judgment and see the divine judgment, that is, the reality of things.

4. THE NATURE OF HUMAN

Human beings, in terms of their bodies, are in the realm of the physical, while their souls are in the realm of the metaphysical. Humans live in the outward realm and are unaware of the inward. However, as can be seen, attaining observation, which is esoteric knowledge, is an inherent ability. In this respect, the essence of humanity is crucial. Ibn Arabi, discussing the role of humans in the visible and invisible, emphasizes that humans are the first species of existence in terms of their existence and the last in terms of their manifestation. According to Qunawi, "Human beings are a barzakh between the divine and existential realms. They are a model that unites these two realms. Everything is depicted within the human realm. Human beings have a connection with each realm in terms of essence, state, relation, and accident. Human beings have accepted their first form of existence in a place devoid of time and space." In this context, humans are seen to be in the realm of the metaphysical in terms of their souls, and in the physical realm in terms of their bodies. Humans, connected to every level and embodying both principles within themselves, are able to free themselves from the bonds of time and space and observe the truth of things. God created the world to be known. Among all created beings, only humans possess the ability to know God in all His vastness and majesty. As humans draw closer to the divine, they also draw closer to the truth. The resulting perfection leads to divine unity. When the soul purifies itself and ascends, there is no distance between the Creator and the created, and infinite love is contemplated by the finite self.

Love leads to passion, and passion helps humans abandon this world for a beauty that reveals to them that there is no difference between the highest beauty and the lowest. In the Quran, God emphasizes the beauty in human creation by saying, "We created man in the best form, then We brought him down to the lowest of the low." Accordingly, humans are able to observe the truth of things through the eye of the heart. It is seen that humans can perceive the beauties of the entire visible and invisible worlds through their presence within both.

According to Qunawi, the purpose of human creation is to attain perfection. Perfection is only achieved through returning to God. This return becomes elevated through a person's reconciliation with the truth of things. If a person's unifying power encompasses all things in general, this person is called a "Perfect Man." When God draws a servant closer to Himself, the human progresses from normal human perception to the discovery of truths. The attainment of this perfection depends on the proportion of the divine names. Through creation, humans become the manifestation of that divine name.

Konevi describes the stages of human existence from its first creation to its arrival in this realm as follows: “The stages of human existence's manifestation extend from the stage of creation and existence to the pen, from the pen to the Throne, from the Throne to the heavens, from the heavens to the elements, to the three fruits, and from there to the formation of semen and its descent into the womb. As experts know, this is added to the order of human formation in the apparent form.” God created man and allowed his knowledge to be manifested by manifesting himself in things with his own names and attributes. Similarly, man is the most beautiful being among all beings. As can be seen, man's form is on the divine throne and cannot be contained by any thought.

Because man receives his knowledge, his most important characteristic that makes him superior, from God, he is in a position above all else. Because he possesses this illumination of knowledge, man has acquired a respectable personality to which angels and other beings prostrate. Unless a person connects their nature to God, that is, fails to connect with their Lord through Sufism, they remain unaware of the truth about their own essence and the universe. If they uncover this nature and discipline their soul, they can observe everything as it is, with its own essence and reality. In other words, this means grasping things as they are known from God's perspective. Thus, those who are experts in observation do not look blankly at events and forms, but observe the true names of things with an insight that is a gift from God. Furthermore, the embodiment of the truth of unity within the individual and its transformation into observation is a holistic institution that empowers humanity to possess a singular perspective. This perspective requires the human soul to achieve complete harmony with the universe, in all its magnificence. Therefore, the inherent ability to understand God's manifestations, inherent in human nature, makes humans valuable. Thus, a person who realizes their own potential must discover divine truths as a requirement of their relationship between God and things. In order for the veils in their eyes to be lifted and for them to see the truth, they must purify their souls through Sufism and fulfill certain conditions.

5. OPENING THE CURTAINS

In Sufism, there are specific methods such as striving, fasting, fana, and dhikr to observe the reality of things. By fulfilling these methods and fulfilling the necessary conditions, the veils in the eye are lifted, and the reality of things is attained. The veil lifted from the eye through observation is temporary, for its complete removal signifies

death. At death, a person is confronted with the reality of things. In this context, we can describe the boundary between the physical and metaphysical worlds as a spiritual veil. The lifting of the veils can be described as the emergence of the reality of things through observation. There are several methods for achieving this.

In Sufism, purifying the self is crucial for attaining observation. Only someone who has purified their self and abstracted themselves from mediators such as thought and emotion can observe the unseen. Such observation is achieved by renouncing worldly love, opposing the self, and fully embracing piety. This is seen as the path of Sufism.

According to Konevi, "One who purifies oneself from all attributes and inscriptions, and who embodies the spiritual, ethereal, exemplary, and emotional states of universal levels, is placed at the center of the great point. This is achieved by one who realizes this divine perfection with its absoluteness and its first determination. This person becomes a mirror for God and creation. All known things are reflected therein. That person learns these things according to their determinations in God's knowledge." Accordingly, contemplating the unity of God and His manifestations is possible by purifying the soul.

This state, in which the servant becomes a mirror through purification, is also achieved through the unity of opposites. For the spiritual realms do not obey the laws of duality. In reality, Sufis grasp monotheism through the unity of opposites. The true nature of the universe can only be understood by simultaneously affirming all opposites. However, this truth is nothing more than the impression engendered in our perception due to our being forced to accept the simultaneous existence of all opposites. If a servant attains the capacity to perceive the form of all beings within himself, he begins to exhibit a parallelism with all beings. In this state, the servant witnesses absolute beauty, truth, and beauty. He is

clothed in the form and attire of the present world. He is fashioned from its fabric. Thus, he is blessed and enjoys its essence and substance. Hujwiri, on the other hand, relates the lifting of the veils to freeing oneself from worldly things and turning away from them. According to him, “Looking is related to the world. Therefore, it is worldly. If the world does not endure, it does not endure in the gaze. Closing the eyes to the world means directing the gaze downward and the gaze downward, which is the perpetuation of divine insight. In other words, if a person does not see with himself, he sees with God. One must close his eyes to the material world so that seeing this world does not prevent him from seeing God.” From this, it is understood that for a servant to gain insight, he must turn away from worldly desires. One who withdraws his eyes from the world and purifies his soul can acquire the necessary capacity for observation. A person whose mind is dominant and whose feelings are subdued dreams even while awake. He makes certain observations. The gates of the heavens are opened to him. Thus, manifestation colors the traveler and eliminates the multiplicity stemming from his creation. Then, this unifying manifestation of unity perceives the rulings, accidents, and necessities of truths. Whatever it turns to, it wears its ruling, and wherever it turns, it is painted with its color. If it is clothed in forms that correspond to the truths and is realized by its faithful rulings, it becomes existence itself. When the allures of God's grace manifest in the traveler, then the preoccupation with what they feel and think is removed from their inner self. If this relationship prevails over bodily pleasures and personal qualities, then the burden of difficulties is eliminated, and the pleasure of observation is imprinted in their soul. Accordingly, it appears that it is possible to reach the truth of things even while awake. Therefore, we can say that the veil of multiplicity is lifted from the eyes of one who eliminates the opposition between them and things and establishes a relationship with

them. Just as purifying the heart is crucial on the path of observation, so too is purifying the body and mind. Purifying the body is achieved through cleansing the body of dirt and impurities, purifying the mind from unnecessary thoughts, and purifying the organs through mindfulness of what is lawful and forbidden within the framework of the Quran and Sunnah, and avoiding doubtful matters. Receiving divine knowledge from God is linked to spiritual purity, that is, the elimination of the decrees of possibility and abundance.

Mullah Jami also emphasizes the importance of purifying the mind, saying: “Among the most important matters is the enhancement of purification through the consideration of the forms of contingent beings. This purification requires a truly serious effort to rid the mind of negative thoughts, anxieties, delusions, and doubts that come to it involuntarily. The more thoughts are inhibited and delusions are suppressed, the stronger this relationship becomes. This effort must be made accordingly.” so that scattered thoughts must pitch their tents somewhere other than the heart's sphere. Finally, the light of God's manifestation of existence will illuminate your inner self. Thus, He will take you from yourself and save you from the chaos of otherworldly things.” Accordingly, it appears that for the veils to be lifted, a person must also be purified from evil thoughts.

Humans are pure and holy in spirit. Through their spirit, they can observe many worlds. Their souls were created not to perish, but to endure eternally. A pure soul finds pleasure in realizing observation in accordance with their nature. While the human soul is a luminous reality, completely free from the darkness and multiplicity of the body, their animal self is a spiritual entity that bears the qualities of both body and soul. If a person follows their ego, the knowledge received from behind the veil of humanity becomes shrouded in doubt and impurity due to the impurity of the surroundings. Someone with a purified heart has observed the truth as it is, while someone whose heart and intellect are not pure has contaminated the truth. Here, the path to attaining observation is linked to the purification of the pure soul in accordance with its nature.

In Sufism, the veils Purifying the soul so that it can be opened and observed is crucial, as is shedding one's ego. For in Sufism, attaining observation is only possible by completely shedding human characteristics. This can be explained as "returning to the state before creation." The most hidden and challenging of veils is seeing the self and finding existence within it. A person must abandon their habitual actions and turn to worship in defiance of the self. They must strive to attain closeness to God by removing obstacles and opening the veils. Furthermore, for these veils to be lifted, the disciple must be meticulous in adhering to the Sunnah.

Mullah Jami associates attaining observation with being constantly together with God. According to him, "Such effort must be exerted on the path of observation that the servant should never be heedless of God. He should remember Him in all his actions and inactions, even in laughing, eating, sleeping, listening, and speaking. He should even be aware of the number of breaths he takes." As can be seen, attaining observation is linked to being in the presence of God at all times. However, morality is also important in attaining observation. According to Qunawi, “The most effective way for a person to attain the ranks manifested by God is to acquire morality and qualifications among the divine names. These manifestations can be observed through these virtues. The limits and manners in question must be observed according to the path of the people of God.” The path of the people of truth is important because a person cannot achieve this path alone at the beginning of their spiritual journey. Therefore, they must follow those experienced in knowledge and those who are perfectly devoted to God. As a result, God reveals the true nature of things as they are. Therefore, it can be said that those who are imbued with the moral values of their spiritual guides, who deeply respect and love God, and who know how to wait in the divine presence with decency are more likely to attain observation.

God's help is crucial on the path of observation. Unless God shows a pathfinder a sign, they can always err in their experiences of observation. This applies not only to beginners but also to pathfinders who have progressed considerably. Some people know and believe in God's existence, but they fail to properly honor God. If these people honor God, it is possible for God to open their eyes to their inner world. If God wishes good for a pathfinder, He will grant them their inner world. It opens his heart and eyes so that he can observe the unseen world. Ultimately, for the traveler to attain observation, it is crucial that he sheds his ego, polishes the mirror of his heart with the remembrance of Allah, and becomes entranced with the love of Allah, thus abiding eternally. Although following the path of the perfected is crucial, after a certain point, a person experiences the truth within himself. For no matter how much one needs the support of those who know, those who have found, and those who have experienced, the best way to understand things is to know and experience the truth within oneself.

Inferring from all this, God opens the paths of observation for those He loves. Sometimes He makes whomever He chooses follow the path of His righteous servants. But after a certain point, the servant connects only with God and his own world, without any veil.

When the veils are lifted, the servant knows the veil, which is himself, and his Lord. Observing divine manifestations depends solely on the removal of obstacles. The heart realizes the truth after discovering and observing it. Therefore, the disagreements that hinder its brilliance cannot settle in the heart. They can never again contaminate it. The Sufi's failure to be satisfied with what he sees and attains in this world indicates that there is a more important, more exalted, and more virtuous station than his current worldly state. While he appreciates the value of what he has, he is seen not to be content with it and not to incline towards it. Accordingly, with the lifting of the veil, the servant awakens to the truth and appreciates what is observed. When he returns to himself, he is different from his former state. It is stated that what is seen in observation is very different from what is in this world.

Therefore, it is clear that observation requires purifying the soul, and that striving towards this goal is crucial. Sufism is crucial in this regard. Many forms of worship have a direct or indirect connection with purifying the soul. As we have seen, Sufis emphasize that observation can be achieved through struggle, fana, dhikr, and fasting, all on the path to purifying the heart and body.

5.1. Struggle

There are certain methods for achieving results through observation. In Sufism, one of these methods, the concept of "mujahedah" is crucial for observation. Mujahedah literally means strength, power, power, hardship, toil, and difficulty. In Sufism, "mujahedah" means fighting against the self and Satan, burdening the self with difficult tasks. The exertion of the self in the pursuit of God's approval is called "mujahedah." It is interpreted as not feeding the self with lust and keeping the heart free from desires and doubts. Furthermore,

"mujahedah" means acquiring piety for God's sake, being on the right path, and attaining discovery and inspiration.

Ibn Arabi, Qunawi, and their followers linked attaining knowledge through observation to purifying the self through asceticism and mujahedah. The saying, "He who has no struggle has no observation" best describes this. When a lover closes his eyes to what exists, he sees God with his heart. He who lulls his eyes to sleep with struggle, turning his heart away from lust and his heart away from creation, sees God with the eye of the hidden. The one whose observation is most truthful, whose struggle is most pure. Inward observation coexists with outward struggle. While struggle signifies effort and purification, observation signifies enlightenment.

Qunawi accepted that a Sufi can attain knowledge through purifying the heart and certain ascetic practices. However, he also stated that this knowledge will vary from person to person. The Prophet (pbuh) Rumi, on the other hand, emphasizes the importance of struggle on the path of discovery by saying, "After traversing long spiritual paths and overcoming numerous obstacles, the seeker of God has unlocked that seal on his heart. He made him feel his presence through the many acts of worship and good deeds he performed." Fenari states, "This authentic knowledge may not be equal or the same for everyone. Observation occurs according to the veil and development of the person who receives it. Manifestation, discovery, and proximity occur according to the removal of this veil, veil, and anything that distracts from truth." He states that progress in the intended stages depends on the individual's effort and ability. Konevi emphasizes the importance of struggle for observation in terms of deeds, saying: “The command is a circle, while the journey is linear. If a servant is destined to complete the circle, his journey is completed and he attains perfection. The beginning of this is seeing things with God. Through

observation, he comes to know God through his determination. Deeds, by accompanying dealings with things, pave the way for observation. Deeds can sometimes be inward, sometimes outward, and sometimes together. The outward is subordinate to the inward." Accordingly, we can say that observation is a result of deeds that require effort and diligence. It is permissible to call replacing evil thoughts with good thoughts an inward deed, and to call observing God's commands and prohibitions an outward deed by restraining our body's carnal desires. According to Molla Jami, "Man must strive on this path and remove himself from his sight. He must turn to the One whose existence is a manifestation of His beauty, and whose universe's levels are mirrors of His perfection. If he persists in this, this truth will penetrate his soul, and his own existence will vanish from his sight, disappearing from his sight. Finally, when he looks at himself, he will be looking at Him. The servant should not be heedless of God on the path of discovery. He should remember Him in all his actions and inactions, even in laughing, eating, sleeping, listening, and speaking. He should even be aware of the number of breaths he takes." Rumi emphasizes the importance of striving, saying, "A servant should always be at peace, wherever they are—at home, in the market, shopping, eating, drinking, etc. He should strive to see Him in all creation. If he does so, he will reach such a state that he sees himself in everything and knows everything with his own perfection. A person purified from lust, anger, and egoistic desires quickly sees the spiritual world." When God guides a person to His path, He first opens the path of love for that person. It is through this opening that knowledge of God comes to a person. Indeed, God says on this subject: "We open our paths to those who strive in Our cause." When God reveals Himself to a person, then the person observes things with the eye of the heart. They see God in things and feel awe. The path to oneness is opened to them. Through this divine

opening, they are made aware of all realities, both manifest and hidden. This person has now attained resurrection with God. He thinks with Him, speaks with Him, and knows with Him. In other words, the truth, "When I love my servant, I become his heart; he thinks with me, I become his hearing and seeing; he hears with me, and he sees with me," is realized.

All forms of self-purification aim to understand the truth of unity in existence. A person distances himself from his original nature as the rules of nature and animality prevail in his nature. The rules of abundance prevail over him. He must distance himself from these through struggle, break free from attachments through fana, and attain the state of unity. In this context, struggle is crucial for observation.

5.2. Fanâ

The dictionary definition of fana means to be exhausted, to end, to end, to disappear, to fade, to melt away. Fana is the absence of consciousness of anything other than God due to the manifestation of God's existence overcoming the inner self. It occurs in Sufi states such as discovery, fana, ecstasy, and ecstasy. The traveler experiences this state to the extent that he is estranged from his own self and remains eternal in God. Unless a servant is freed from the self, his observation is not valid. As long as he has knowledge of things other than God, that is, as long as there remains a trace of his own self, observation cannot occur. Therefore, fana is seen as a prerequisite for observation.

The servant's abandonment of his own will, subjection to and submission to God's action, is also described as fana, but this refers to the fana of the human will. The annihilation of a servant's will in the Divine Will means apparent annihilation. Inward annihilation, on the other hand, means

that the traces and signs of existence vanish in the face of the divine light that manifests at the moment of observing the essential manifestation. When existence becomes mortal and remains eternal in its essence, absolute elevation occurs so that the eyes can clearly observe it. Thus, the servant is able to contemplate the reality of things. Observation is the presence of God in the heart. The person who observes has annihilated their own essence and their knowledge has transformed them into nothingness. Annihilation is important in approaching God. At this stage, the servant does not see their action, and God exists in their place. He hears, he sees, and he perceives. However, being mortal does not mean being completely annihilated and merging into nothingness.

Imam Rabbani says the following about fana: “The lover sees nothing but the beloved. A pleasure attaches him to the beloved. In this way, what the lover sees is multiplicity, but with the title of unity. Fana does not occur in this state. Because fana means completely ceasing to see multiplicity, that is, multiplicity. Yet, this is also called fana. True fana is the disappearance of most of the names, attributes, states, and connections, and nothing is seen or contemplated except the oneness of God Almighty. The station of gazing upon God is fully manifested in this state. Observation destroys the traveler's existence. When this witnessing increases, the traveler's determination disappears completely. He observes nothing but his own determination.” The fana life, one of the foundations of Sufi life in Islam, transforms the apparent testimonies of Islam into a state of observation. In the first stage, in fana, the person sees nothing but God. In the second stage, in baqa, they see God in everything. After the intoxication of the traveler's contemplation of God, a state of wakefulness (sahv) occurs, allowing them to be with God and the world simultaneously. In this respect, fana and baqa are complementary, allowing the servant to exist in both worlds. However, it seems that the concept of baqa does not find a

counterpart in astral projection. Therefore, we have endeavored to address the concept of fana more specifically.

The greatest obstacle to monotheism is the attribution of existence to oneself, forgetting one's need. One who recognizes the essence within oneself connects with the Creator to understand its limits and attain truth. Since God is the essence of all things and is not limited by time or space, there is no such thing as yesterday or tomorrow; only now exists. In this case, the path to truth is to bypass the human self and experience monotheism. A Sufi, longing for the divine essence, achieves unity by overcoming selfish desires that hinder attainment of truth. A person who desires to attain God must completely shed their own ego. For they cannot attain God through their ego, but through Him. The servant is completely freed from the idea of deriving pleasure from worship and obedience solely for the sake of turning to Him. A servant unaware of their witnessing God is mortal from their ego and eternal with God. The Sufi who experiences nothingness transforms from unity to multiplicity in the realm of immortality. However, this multiplicity is vastly different from their previous state. Through worship, obedience, and asceticism, divine love and affection encompass the servant. Thus, the state of fana (annihilation) emerges. The disciple who attains this state sees nothing but the manifestation of God. Everything other than himself disappears from his sight. He begins to see only the One. If willpower disappears in this world, observation occurs. When observation becomes fixed, this world becomes like the hereafter. The existence of willpower in friendship with God is opposition to God. Therefore, it can be said that one who loves his Lord should not hesitate to disregard his own ego as a result of his love.

However, while in a state of annihilation, a servant cannot speak about what he observes. It is seen that this state

does not fall within the realm of reason and thought, and that reason is inadequate here. Because the servant is enveloped in nothingness and completely annihilated, his desires and wishes also vanish. Human traces disappear from his observation. The abandonment of pleasure means the annihilation of pleasure. This is what is relevant to observation. Abandoning pleasure is the act of the servant, and the transience of pleasure is the act of God. The act of the servant is a metaphor. The act of God is reality. Hz. Rumi says, "The soul has seen wine in the grapes. The soul has seen existence in non-existence," indicating that truth can be attained through annihilation. "If you are free of your ego, all that remains is truth." Abu Madyan, who says, "There are only two things left," states that those who cling to form and appearance cannot see the truth. He emphasizes that attaining the truth is possible only by eliminating one's ego. Abu Madyan, who defines servitude as observing the divine presence, says, "If one observes with the understanding that there is no other than God, one sees that everything else is mortal in reality, in the present, in the past, and in the future." He expresses that one must find annihilation in one's self, along with the self, of everything else.

According to Bahaeddinzade, "In annihilation, the traveler sees that their senses have completely disappeared or that the witnessed entity has taken over. This creates a state of defeat and concealment in that person. However, when they see themselves with clear vision outside of sleep, such states disappear. If a person desires high ranks in the sight of God, they must adopt a hostile attitude towards their own existence out of yearning for this." When the manifestation is complete, the self is eliminated with complete annihilation and finds permanence through observation. He finds himself with a clear conscience that permeates the whole and encompasses the whole. However, he does not lose his senses or himself. All of this shows us how crucial fana is to observation. It is

clear that it is impossible for a servant who has not shed his ego to observe.

5.3. Dhikr

Dhikr means remembering in Arabic. It means emerging from a state of ignorance to a state of observation due to excessive fear or love. The true essence of dhikr is forgetting everything other than God. Dhikr is emerging from a state of ignorance into the realm of observation, influenced by excessive love or fear for God. In this way, a person achieves intimacy with God and distances themselves from everything else. Sufis state that when the light of dhikr completely permeates and dominates the heart, the eye of the heart opens, and the true nature of things becomes apparent. Because God is not forgotten in dhikr performed with the heart, the dhikr continues. After this stage, the attributes of the person being remembered are remembered. Then, as God is contemplated, the dhikr becomes ephemeral. Dhikr performed with the heart is the state of God's presence in the heart. In other words, it is the state of being free from the veils that prevent observing God and maintaining the awareness of being in His presence. This can only be achieved by forgetting everything but God. Sufis have stated that through the remembrance of the heart, God, the possessor of majesty and beauty, can be contemplated, and through the remembrance of the soul, the lights of the manifestation of His names and attributes can be observed. Aziz Mahmut Hüdayı (d. 1038/1628) expresses the importance of the tongue solely remembering God as follows: “Whoever guards their tongue from unnecessary speech, God enables their heart to speak. In Sufism, a disciple must pay attention to certain matters to remove the veils. The method for this is as follows: constantly

being in a state of ablution and seclusion, continuing to fast and eating little, remaining silent and speaking little, always occupied with dhikr, warding off thoughts, good and bad, constantly coming to the heart, and being attached to a sheikh with complete submission. The most virtuous of dhikr is the dhikr of Tawhid. If a disciple performs Tawhid by considering its meaning, the shadow beings of the universe will disappear from their sight, and the light of Tawhid will become apparent." Suhrawardi, on the other hand, discusses dhikr in terms of its benefits for humans, saying: "The deterioration of the heart's temperament is evident from the effects and influences of the morsels consumed. Sometimes it manifests itself in a tendency toward frivolous and unnecessary things. Sometimes laxity and coldness, sometimes heedlessness and error, and sometimes laxity in the face of one's duties occur. Balance is important for the body, and it is essential for the heart as well. In the face of all this, remembrance of God eliminates illnesses, eliminates evil, and restores health and spiritual peace to the body and heart." In this context, we can say that the heart, purified from spiritual impurities by dhikr and the body, which is healed, becomes ready for observation.

Qunawi, on the other hand, emphasizes the importance of dhikr, which is qualified through contemplation rather than the quantity of dhikr. According to him, only dhikr performed with the contemplation of God can lead to monotheism. A learned person with knowledge must, at some or all times, turn to God or worship Him, be present with Him, and contemplate Him. According to Qunawi, "Imagination is also important to enrich dhikr. If imagination connects with dhikr, the form of dhikr becomes the reason for its materialization in the mind. If imagination does not, it consists of the repetition of regular letters." According to Fanari, "All visible and imagined knowledge originates from the levels of existence. Truths unfold from here for the discerning." Accordingly, when dhikr is performed with imagination, it facilitates

observation. Imagination is not non-existence, because it is connected to the levels of existence. Ibn Sina says the following on this subject: “It is not far-fetched for someone freed from the preoccupation of imagination to turn to divine truths. Accordingly, a pattern is inscribed upon him from the unseen. When a pattern reaches the soul, imagination is alerted to it. Thus, the servant perceives that pattern. Therefore, when imagination accepts what comes when obstacles are removed from it, it is inscribed on the tablet of common sense.” To explain this with an example, when a person mentions God’s blessed name, al-Khaliq (the Creator), they should also imagine God’s creations. In this way, we can say that connection with the levels of existence is established, and the path to observation is facilitated for the person.

It can be stated that the purpose of connecting imagination with dhikr to achieve observation is to transfer dhikr from the tongue to the heart. The highest rank belongs to one who dedicates himself entirely to dhikr, not just with his tongue and heart, thus reaching God inwardly and attaining oneness with Him. Konevi speaks of trusting in God without division of thought or fragmentation of intention to attain observation. We can say that dedicating oneself to dhikr on the path of observation is crucial for attaining the truth of things without division of thought. We believe that dhikr is a significant factor in occupying the thoughts, putting the brain into a trance state, and attaining fana. At the end of struggle, fana, and dhikr, the veil of sensation is lifted. Thus, the Sufi gains knowledge of divine realms that humans cannot reach through the senses. When the soul returns from the sensory perception of the external world to its inner world, the senses weaken and the soul strengthens. Dhikr helps attain this path. Thus, the strengthened soul reaches the level of knowledge. The soul ascends from the depths of its being to the level of seeing. The veil of perception provided by the senses is lifted. The soul's essential existence becomes apparent. The soul is

now ready for divine knowledge and conquest. Thus, the path of observation is opened to it.

5.4. Hunger

The method of observation is a way of experiencing the transcendental by embarking on an inner journey. As a result of this experience, the power of intuition within a person increases. Knowledge of the true nature of things begins to emerge in that person. We previously stated that the minimum requirement for this is cleansing oneself from physical influences. Therefore, it is important to abstain from worldly pleasures. Suppressing negative thoughts and avoiding physical activity depends on eating less. Eating too much feeds selfish thoughts.

Rumi said the following about hunger: “When you are full, you become a filthy carcass. Insensible, oblivious to everything. You are like a wall without hands or feet. Hunger is a divine blessing. Not everyone can attain it. However, true servants of God attain spiritual degrees through hunger.” Therefore, a disciple should not overeat. Because hunger is the most reliable aid on the path to spirituality. However, they should also ensure that their sustenance consists of clean and halal food. They should also avoid questionable things.

The method adopted by the people of truth is hunger, then hunger again. A person's withdrawal from food is a return to their essence, which consists of manifestations unique to the unseen realm. Those who have reached the state of observation have experienced the blessing of union. However, if these people were to fall into heedlessness for even a moment, they could lose their observation and be tormented by being veiled again. In this context, if we consider satiety, one of the most frequently desired things by

the soul, it can be said that satiety poses a danger for the people of observation because it is a constant desire of the soul. According to Abu Talib al-Makki, “Hunger diminishes some of the blood circulating in the heart and illuminates it. The heart's illumination means its illumination. Furthermore, hunger melts the heart's fat. This melting produces a refinement and sensitivity. The refinement of the heart is the key to all good. For hardness of the heart is the key and beginning of all evil.”

Hujwiri (d. 465/1072) states that hunger subdues the soul and instills fear of God in the heart. According to him, when a servant deprives himself of food, desires weaken and the intellect strengthens. The power of the soul is cut off from the veins. Secrets and proofs become apparent. He stated that observation is possible through hunger, and he said that the fruit of hunger is observation. For, according to a hadith he related, he said that through hunger, thirst, and abandonment of the world, God can be seen through the heart. It's possible to find more resources in Sufism regarding hunger. We've tried to briefly touch on its importance for observation.

6. SPIRITUAL PEACE

It is observed that a spiritual joy and peace emerge in those who observe. This is because these people observe the truth of things in a natural way, in accordance with their nature, as a requirement of their love for God. According to Konevi, "The peace a servant attains through observation is a necessary act of the intended knowledge. Peace means fully presenting the truth. Peace consists of revealing the known and encompassing the observed in every way. This is shaped by the relationship between what is seen and known and the seer. With genuine pleasure and clear discovery, a person knows the truth of things and prevails within themselves what their inclinations demand. This peace prevails in the beginnings of their states and within themselves. Ultimately,

it controls a person's first memories. Each has a beginning and an end before it. They know the judgments of people and become the one who sees them. In Sufi understanding, divine knowledge reaches a person through the details that details make of an object. The servant, if this knowledge from God is corrupted, is deprived of the pleasure of divine beauties and the perception of the light of their manifestations. God's promise to the believers declares that the only thing that the divine light knows in every object and that will inform and illuminate them is God's own light: "God is the light of the heavens and the earth. God is light upon light. He guides whomever He wills to this light." Accordingly, for a person to attain divine presence, they must be illuminated by the light of God, and it can be said that this is possible at the most perfect level through observation.

Sufis are based on the discovery and enjoyment of realities beyond the grasp of the senses and mind. Through observation, these individuals witness unseen truths veiled by auditory words in the imaginary world. They observe purely intellectual realities in the spiritual realm. As will be mentioned here, through observation, a person attains spiritual peace. It is seen that the source of this peace is God's names and attributes, and therefore, God Himself.

According to Hujwiri, in the station of observation, a person fears the decline of their friendship with God and separation. Ultimately, if they attain perfection, they no longer fear separation and separation. Accordingly, it can be seen that true peace can be attained through perfection. By achieving perfection, they are separated from themselves. There are powers that eliminate all fear and thus envelop oneself in divine peace.

The possessor of joy and peace is one who knows God. The key to loving God fully is to be informed by the knowledge of God. If love, divine knowledge, is a truth that

results and is complete in this quality. A profound and heartfelt devotion to God is achieved through investigative knowledge. Someone who experiences this realization is astonished by the seemingly contradictory and paradoxical nature of truth. This astonishment does not translate into fear. It is observed that for those who observe, love prevails over fear when they attain truth through Sufism.

The human being's goal is to attain peace. Because peace is the end of beauty. If a person did not find peace by approaching beauty, no being would have the will to approach the most beautiful, nor would the love that results from this will. In this context, because humans possess the natural disposition to desire more beautiful and special things, they strive to attain the truth of things. It can be said that it is a requirement of his nature.

7. REASONAL CONSTRUCTION OF METAPHYSICS

In Sufism, observation is seen as a subject of metaphysics. Metaphysics deals with entities we cannot perceive with our senses. The method of metaphysics is rational, not experiential. To understand the limits of metaphysics, it is first necessary to consider the general structure of the relationship between God and the universe. God's relationship with the universe is possible through the rank of divinity, which unites the names and attributes within Himself. From a Sufi perspective, since the source of the entire universe and everything within it is God and there is a direct connection with Him, everything is a subject of metaphysics in every aspect. From another perspective, metaphysics is the connection of things and beings to God through His names and attributes. It provides knowledge of the manifestation and manifestation of His names and

attributes in the universe. Accordingly, since all sciences are directly or indirectly connected to God, we can say that metaphysics is also connected to all sciences.

According to Qunawi, the concept of metaphysics varies depending on the science it addresses. He associated metaphysics with terms such as marifetullah (knowledge of God), rabid knowledge (ilm-i rabbani), ilm-i hakaik (ilm of truth), and sometimes even tahkîk (knowledge of truth) or ihkîk (ilm-i tahkîk). Metaphysics is not merely knowledge about God. It is knowledge that ultimately leads to the truths of things. The subject matter of knowledge arises from the existence of things through accidents. Thus, knowledge emerges as a relationship between the knower and the known. Therefore, the experience of monotheism, attained and experienced firsthand by shedding one's self, is the subject of metaphysics, which possesses eternal and universal principles. This experience, also called metaphysical knowledge, occurs when a person, through their efforts, transcends themselves and realizes their nothingness.

Observation can be subject to much criticism because it is a subjective matter and is described as a method leading to truth. The mind is the vehicle for scientific knowledge. However, it utilizes the data the senses can gather. The truths of the soul, however, cannot be grasped through the senses. Therefore, the mind only provides the appearance of things. It cannot grasp the true realities behind what appears. A way other than reason must be found to penetrate a truth abstracted from material appearances and stripped of the concepts of time and space. Definition is something the mind assumes at the intellectual level. Therefore, knowledge based on definition conveys not truth, but rather determinate and definite relationships. Accordingly, it is impossible to know truth through its form and definition.

The rational faculty operates by connecting concepts and deriving conclusions. However, the imaginative faculty operates through an internal perception similar to sense perception. Imagination is something that is neither existent nor non-existent, known nor unknown, neither affirmed nor denied. Knowing the concepts of existence, the soul, and knowledge, which are the subject of much research, is one thing; knowing their essence with complete certainty is quite another. Concerning this, Qunawi says: “Truths that can only be perceived through discovery appear to the people of discovery in imaginary guises. The knowledge of such discovery can only be fully learned through knowledge acquired through unseen and spiritual discovery. This discovery, however, transcends both example and matter.”

According to the people of discovery, there are two paths to attaining true knowledge: the path of theoretical proof and the path of observation. When the inadequacies of the theoretical path became apparent, the adoption of the path of observation became inevitable. Molla Fanari distinguishes between two paths of knowledge: view and deduction, and observation. While limited and inaccurate knowledge can be acquired through the method of view, discovery is free from doubt through the method of observation. Because it is impossible to predict, it provides a savior from acquiring false knowledge. Knowledge attained through genuine taste and clear discovery of the truth of things is, unlike knowledge gained through observation, free from any doubt of possibility.

Those possessed of taste do not confuse the rulings of one level with those of another. On the contrary, they distinguish each and understand each with its fundamental principles. Sufis attained this knowledge through long and arduous spiritual journeys, purifying their souls and spirits.

When they had to express their knowledge, they had to express it in concepts that transcended reason and comprehension.

Ultimately, the traveler knows that there is only one true existence. They did not arrive at this knowledge through theory or rational deduction. On the contrary, they attained it through spiritual experience through ascetic practice and spiritual elevation. We can explain this as follows: Words are the molds of meanings. One word can express greater meanings. It is natural that such knowledge requires deeper words. The mind provides the necessary explanation through concepts. There are matters where reason falls short. One of these is the reality of observed things. This is because the reality of things is known not through reason, but through spiritual experience. Bahaeddinzade states that knowledge gained through observation is more certain than judgments made by reason, because this matter is the result of lived experience. According to this and the previous view, experience is The knowledge acquired is more consistent with reality. For example, tasting something and describing it are two different things. To prove that what one tastes is beautiful, one must also taste others. Thus, the mind perceives what one experiences, not what is described, as more realistic.

Qunawi stated that observation is a science based on the Sufi's taste and experience, and that because it transcends the limits of reason, establishing any principle in this field is difficult. Although he did not adopt any specific method of proof, he provided evidence when necessary, using reason and text, or by citing the discoveries of the perfected. Regarding the transcendence of reason, Molla Fanari states that the essence of God cannot be grasped or described in isolation from its true unity, its attributes, and the relationships attached to it. This is because, in terms of its true unity, His essence is abstracted from all limitations. Human

beings, on the other hand, are limited in terms of their aptitudes, degrees, and states. Therefore, it can only perceive that which is recorded like itself."

From the earliest ascetics to the present day, Sufis have maintained that it is possible to become aware of the unseen in certain circumstances and in certain ways. They have put forward various arguments to prove this. Islamic philosophers and some theologians have also accepted the possibility of gaining knowledge of the unseen, even if only partially. It has been said that there is a consensus among Sufis, theologians, and philosophers on this matter.

Observation involves traveling to unseen and unvisited places. Some concrete examples of this are evident. Qunawi said, "The moon completes its orbit in twenty-eight days. The stars, on the other hand, traverse it in over twenty-eight thousand years." He states, "The information here is the opinion of astronomers at the time, which is correct according to discovery." Here, it can be seen that the information confirmed by scientific data today is also confirmed by those who have observed. One concrete example we can give is the planet motifs on the pulpit of the Bursa Ulu Mosque, which Molla Fenari had built using the art of kundekari. It is seen that he had the planets in the solar system rendered in a form similar to their present-day form. There are indications that Molla Fenari attained this knowledge through observation.

Ultimately, no matter how broad the relevant phrase in his book "Misbahü'l Üns" is, it falls short of expressing what is discovered and observed. The aim is to bring closer to perception and to admonish. Only those to whom it is addressed can grasp its truth. This situation manifests itself differently for those veiled and those with taste. It can be concluded that what is explained regarding observation is knowledge that can only be grasped by the mind, while truth is an experience beyond this. Therefore, what is attained

through observation, which is a subject of metaphysics, can only be These are things that only the people can understand. What these people say is decisive for us. Just because we can't grasp it doesn't mean it doesn't exist. Because the mind is clearly limited.

CHAPTER 2: ASTRAL PROJECTION

1. DEFINITION

Astral projection is the temporary independence of consciousness from the physical body through the astral body, allowing it to go and travel wherever it wishes. Early Western research on astral experiences, due to difficulties in defining them in English, employed terms related to yoga and theosophy. Later, in the twentieth century, the term "astral projection" was used to describe the out-of-body experience of consciousness. Astral projection also means breaking free from the bonds of time and space.

Parapsychologists used the term "Out-of-Body Experience" for the out-of-body experience. However, this term has been referred to by different names in different cultures and schools, according to their own literature. Terms such as astral travel, astral projection, consciousness projection, and deduplication have also been used. In an out-of-body experience, if consciousness is to receive information from a transphysical place, it reaches it through its astral body. Consciousness somehow extends to the desired place through an astral body, like light projecting from its source onto a wall. Therefore, the term that best describes the out-of-body experience is "astral projection." In our country, it is more commonly referred to as "astral projection."

Astral projection has been described in Egypt, India, China, and Tibet since prehistoric times. So many people experienced it that a special name, meaning "those who returned from the beyond," was given to those who experienced the astral realm. The term "astral" is a Greek word meaning "relating to the stars" and was used to describe the Greek paradise. However, the term "astral" was also used by the ancients to refer to a place called the "ghost land." It was believed that this ghost land was inhabited not only by disembodied spirits but also by higher-level beings beyond the physical body. As can be seen, those who experienced astral projection in ancient times could not understand what they saw and used different terms for astral projection.

Since astral projection is not possible through the physical body, the concept of the astral body is used instead to access transcendental experiences. The astral body is important for a better understanding of astral projection. The astral body is a bridge between our physical and mental lives. The human astral body, unlike the physical body, is surrounded by an aura composed of a flashing array of colors. It exists at the more subtle level of physical matter and acts as

a communication medium between the physical brain and mind. The astral body is composed of three principles: the physical body, the astral body, and the soul. The astral body acts as an intermediary between the soul and the material body. The astral body is a universal tool and instrument used by both the soul and the body. This means it is an intermediary body that connects both our body and our spirit. In this context, humans have the potential to travel in the astral realm.

There is no separation or disconnection in astral projection. There is an energetic loosening of the connection between the soul and body. As a result of this loosening, a new energy field emerges. This energy field in the part of the astral body closest to the physical body is traditionally called the ether body. The ether body is the part of us closest to our physical body in terms of vibration.

To summarize, we can say that every human being has an astral body connected to the physical and spiritual realms, and that these exist within an energy-filled field. When the necessary conditions are met, a loosening of energy occurs between the physical and spiritual realms, enabling travel to the astral realms through the astral body. Because there is no disconnection, it is possible to return to the physical body later. The term "astral projection" is used to describe all of this. Because the astral body separates from the physical body and travels to the astral realms, it is also referred to as an "out-of-body experience."

Baker divides astral projection into two types: conscious and unconscious. The first occurs in a fully conscious state. The second, astral projection, occurs when the physical body is asleep or unconscious. Baker describes this situation as follows: “A person in sleep may be aware that they are outside their body. Most think this is a dream. A very small number, while their physical body is asleep, are conscious that it is not a dream. It is in this state that they are capable of projection. Many of us have experienced being fully consciously outside our physical body at times during sleep. We have come home exhausted after a tiring day and thrown ourselves straight into bed, but we cannot fall asleep. Our minds are still awake. Our physical bodies are relaxed and seemingly asleep. The traumatic internal experience caused by the events we experience during the day acts as a shock, and we are suddenly jolted back to consciousness.” "Scheme is a relaxation of energy. As you drift off to sleep at the end of a busy day, slight or deep jumps may occur due to relaxation. This is due to the concentration of energy in the astral body." Accordingly, astral projection can be achieved using certain techniques, but it can also occur unconsciously during sleep. A sudden jolt of awakening during sleep when physically exhausted is also associated with astral projection. It has been stated that astral projection is possible, whether consciously or unconsciously, when the necessary conditions are met.

2. WHAT APPEARS IN THE ASTRAL

The astral body can project vast distances. The boundaries of the astral realm are vast, possessing a depth and dimension incomprehensible to a settled and limited brain. Our astral skin is more luminous and transparent than our physical body. This luminous formation of astral reproduction is the components of the astral world. As the trance state of astral projection gains a deeper dimension, it is recorded in metaphysical environments. Some mid-range experiences and the places they can access have affected them so much that they have been unable to describe these places. The colors, lights, sounds, and magnificent landscapes they see are incomparable. In this context, it appears that no one experiencing this experience has any doubts about the reality of the environments they see. It is also possible to say that the boundaries of the astral realm are humanly accepted. Regarding astral environments, Monroe says: "There are no mechanical aids used in the astral. There is no need for cars, boats, planes, or rockets for transportation. The very act of moving is real. You think, and it becomes real. Radio, television, and other means of communication are of no value anywhere. Communication is active. No visit requires food for energy. If it uses energy, you are in charge of the source." When it comes to reality, the astral is as real as the matter that views it. Everything in the astral world appears as solid as the most solid matter in the physical world. Travel in the astral world is not instantaneous. However, it is so rapid that space and time are practically superseded. Therefore, it can be said that communication is so rapid, there are no physical needs, and astral projections are not an illusion.

There is debate about whether astral projection is real or a dream. While it has been suggested that extrasensory perception occurs during sleep, numerous experiments have been conducted that demonstrate this notion is unfounded. As

a result of the examination conducted on individuals who traveled out of body, their brain waves were measured during the journey. Ultimately, these individuals experience a dream in which they are neither sleeping nor dreaming. In response to claims that what appears in the astral world is a dream, Rogo states that what appears during astral travel is a dream: "Astral travel and dreams should not be conflated. Here, Rogo demonstrates that the boundaries of dreams and the astral world become apparent. It has been observed that what appears in this physical astral world is more distinct than in dreams.

Initiates are more commonly used in astral travel than the concepts of masters and guides in Sufism. Baker describes the degrees of the astral world and the environments initiated reach as follows: "The projections of third-degree initiates extend to a circle extending only slightly beyond the moon. Initiates at the fourth degree can reach the Sun, while those at the fifth degree can reach anywhere in the Solar System. As the degree of astral projection increases, the distance covered increases.

Powell interprets astral environments by referring to the space between atoms. According to him, his physical atom swims in a sea of astral matter that surrounds it and fills the contents of its maddening units. He supports this with the knowledge that no two atoms touch each other and that the atoms between them are much larger than itself. Atkınson, on the other hand, states that the astral realm occupies the same space as the material realm, and that neither interferes with the other. These two statements appear to be similar. The description of the people living among atoms as astral realms, which we cannot see with our physical eyes, provides a different perspective on these matters.

According to Atkınson, "The pursuits and quests of the inhabitants of the astral realm are limited to achieving

pleasures and desires that their souls could not fully find while on Earth. Pleasure and desire are not animalistic emotions." These are the higher planes where one blossoms, blossoms, and enjoys. Each sensory class has a suitable area where it dominates. Each is the freedom of its own realm. Ultimately, each is only attuned to what it experiences, or is far removed from it. Accordingly, astral travels, desires in the world are initially realized in the astral realm. It is stated that these desires are not selfish and that the person matures. It is stated that the sensory connection in the world finds a response in the astral realm. This is also understood within the content and quests of the inhabitants of astral environments.

"According to the acceptance it has gained in modern science, "Once we understand that even the densest form of matter is composed of vibrations of energy, and that the forces of nature are manifestations of energy, the existence of the astral realm becomes commonplace. Matter in the astral realm vibrates higher than those in the material realm, but even astral vibrations are slower than those on the next higher plane, and so on. You can't see electricity, but you understand its reality when you're electrocuted," says Atkınson, explaining that the astral realm is composed of energy and vibration. Unlike on Earth, this appears to be more intense in the astral realm.

3. HISTORICAL PROCESS

Astral projection is known as a sacred, mysterious, and transcendent subject in most world cultures. Many primitive societies have resorted to rituals, such as fire immunity, to demonstrate their astral abilities. It's possible that this phenomenon underlies methods aimed at developing out-of-body abilities in the spiritual disciplines of religions.

Many civilizations have known about astral projection, albeit under different names, and have practiced it in some of their religious ceremonies. Among these, hieroglyphic writings, inscriptions, narratives, and so on related to out-of-body experiences are most commonly found in Egypt, China, India, and Tibet. For example, in Tibet, those who have experienced astral projection are called "Delogs," meaning "returning from the beyond." The ancient Egyptians called the astral body "Ka" and the soul or spirit "Ba." Both were believed to experience out-of-body experiences at will. In the Egyptian Book of the Dead, E. A. Wallis Budge states that in the ancient Egyptians, a person who achieved the Ka could travel anywhere they desired, separate from their physical body. Another religion that comes to mind when astral projection is mentioned is Shamanism. The collective trance experience is very important for shamans. Shamans possess psychic abilities. They believe they communicate with transcendental beings in the spiritual realm. Through astral projection, the shaman communicates with the spiritual world. The concepts that distinguish Shamanism from other religions are "ascension" and "magical flight." According to the mythology of the Marind tribe of New Guinea, during the golden age, the earth and the sky were connected. Anyone who wished could cross this bridge. Later, because the arches of this bridge were destroyed by great floods, it is believed that shamans crossed the last remaining arch. Influenced by Indian cosmology and occult traditions, Tibetan Buddhism also contains detailed doctrines that elaborately explore astral projection, the astral body, and its functions. In addition to cultures and religions, some philosophers also discuss out-of-body experiences in their works. Aristotle stated that it is possible for the soul to separate from the body and that communication with other spirits is possible. The ancient Greeks believed they had a second astral body.

The term "astral" comes from the ancient Greek term meaning "relating to the star." Originally, it referred to the abode of the Greek gods. It is more commonly used in the sense of an intermediate plane or intermediary vehicle. The astral body is referred to as "Ka" or "Tet" in Egyptian, "Eidolon" in Greek, "Breath" by Kabbalists, "Angoide" or "Astroeide" (reflected from the stars) in Neoplatonism, "Ombre" in Pythagoreanism, "Khi" (Chi) in Chinese, and "Astral body" by Hermeticists. Furthermore, the astral body is called "Linga sharira" in yoga philosophy. In the dimension of astral projection, this philosophy is called "Prapti." Russians call it the "Bioplasmic body." In classical spiritualism, the term "Double" is used.

While some argue that psychic and mystical experiences are fundamentally different, others argue that they are fundamentally similar, based on the soul's separation from the body. In Germany and many other countries, a primitive understanding existed that the soul departed through the mouth when a person fell asleep, and that failure to return meant death. Those who claimed to communicate disembodiedly argued that the astral body permanently left the physical body during sleep and death, but that during a violent death, it was forced to leave suddenly, and the soul left through the mouth, the largest pore in the body. Natives of Austria, Eskimos, Arabs, Zulus, and many others held similar doctrines. In ancient Egypt, a disciple who could not experience astrally was considered ineffective if they could not reach the spirit of esoteric teaching. Disciples who entered a trance in the presence of a hierophant and other religious figures were allowed to undergo astral projection. They believed that the visible world was a manifestation of the invisible world. They were expected to experience astrally after fasting, a stage of significant significance in ancient Egyptian civilization. Interest in astral projection reached significant levels in the twentieth century. Theosophist Hugh

Callaway (d. 1368/1949), who lived during this period, conducted significant studies on astral projection. Callaway not only wrote about his naturally occurring out-of-body experiences but also stated that he trained himself to voluntarily experience the beyond. Through his experiences, Callaway learned the difference between dreams and out-of-body experiences and realized how to transition from dream to out-of-body experience. Another writer on astral projection during this century was the French mystic Marcel Louis Forhan (d. 1406/1986). He addressed these topics in his book "Le Medecin de I'Ame," translated into Turkish as "Practical Astral Projection." Another important researcher during this period was Robert Monroe. The Monroe Institute, established in his name, focuses on astral projection. Studies are still actively conducted today.

4. EXPERIMENTAL PROCESS

In the past, researchers thought that out-of-body experiences were only possible in certain individuals. However, later research was conducted, and evidence was found that this notion was not true. As a result of such inquiries, an experimental process was initiated. Dr. Hornell Hart (d. 1387/1967) was a sociologist at Duke University in North Carolina. His interest in out-of-body experiences grew over time, and in 1950, Dr. H. Hart asked 155 students about out-of-body experiences and found that 27% of them had had at least one such event. A similar study was conducted in the 1960s by Celia Green (d. 1443/2022). Green learned that 19% of 115 students at the University of Southampton had had a similar experience. Green continued her research at Oxford University, where she conducted a survey of 380 students. She found that 34% of these students had had an out-of-body experience. In 1978, Dr. Suzan Blackmore found that 11% of 132 students had out-of-body memories. In an experiment

conducted by Dr. Erlandur Haraldsson (d. 1441/2020) on 902 adults in Iceland, he found that 8% had such experiences. All these studies demonstrate that out-of-body experiences are not a rare or innate phenomenon, but are possible for anyone to learn. Accordingly, many people possess astral abilities but are unaware of them. Therefore, it is safe to say that everyone has the potential to astral project.

Dr. Stewart Twemlow (d. 1443/2022) at the Topeka V.A. Medical Center in Kansas, USA, conducted an interview about out-of-body experiences in a renowned American magazine and invited those who have had such experiences to contact him. He received 1,500 letters and determined that 700 of these experiences were genuine out-of-body experiences. He eliminated 339 from further processing and subjected them to rigorous analysis. The similarities between these analyses yielded quite interesting results: They were calm and relaxed at the beginning of the experience. Some experienced this experience after experiencing pain following anesthesia, while others experienced it during meditation. Another similar characteristic was that before entering an out-of-body experience, they heard a buzzing sound in their ears and felt pressure and tingling in their bodies.

Until the 1960s, most of the examples given based on experiences had been subjected to virtually no scientific analysis. In the 1960s, some prominent scientists began to analyze these experiences. One of these was Dr. Robert Crookall, a geologist at the University of Aberdeen who holds two doctorates. He left his profession to analyze out-of-body experiences. Crookall collected nearly a thousand reports, some from the research literature on psychic phenomena and others from primary sources. Crookall presented his work

using four distinct types of analysis. The first is based on Whately's "Law of Evidence." Accordingly, if unrelated eyewitnesses maintain the same points about an event, it indicates that the event is true. Crookall, who has examined more than three hundred cases, has stated that six basic characteristics are the same:

1. The person experiencing the event feels like their body is leaving their head.

2. A blackout occurs during separation from their body.

3. They can float in mid-air when they leave their physical body.

4. Astral projection remains above their physical body for a while before terminating.

5. A blackout occurs before merging with the physical body.

6. If the astral body suddenly enters the physical body, it causes shock.

In his analyses, Crookall proposed that humans have an "ultraphysical body" that persists after death. He also demonstrated that the reports can be scientifically systematized.

Dr. John Palmer of John F. Kennedy University in Orinda, California, is a professor at the University of St. At a meeting of parapsychologists held at Washington University in St. Louis in August 1978, Palmer presented the following experiment: Palmer initiated a study at the University of Virginia to investigate whether brainwave changes occur during astral projection. At the beginning of the study, subjects with a predominance of theta waves in their brainwave patterns demonstrated that they experienced out-

of-body experiences during the test. Palmer explained that they encountered three subjects whose resting brain electroencephalograms showed over thirty percent theta activity. As a result of induction methods, these three individuals had experienced out-of-body experiences.

One of the pioneering researchers on astral projection was experimental psychologist Professor Charls Tart. Tart set out to apply the experiments and measurements conducted in his dream laboratory to individuals who claimed to have experienced astral projection. In this respect, Tart's studies are known as the first experimental studies on this subject. Professor Tart, who began his studies, The target of this experiment is Robert Monroe's book "Journeys out of the Body." The first experiments were conducted at the University of Virginia in 1965 and 1966. After a week of practice, Monroe began exiting the experimental room in his astral body and reporting on the surrounding rooms. In this experiment, his physical body was connected to an EEG and other equipment. Similar studies were conducted in Davis, California, with successful results.

Celia Green, by collecting out-of-body experience cases, concluded that 80% of those she contacted experienced themselves as disembodied while outside their bodies. This conclusion was confirmed by Dr. Susan Blackmore of the University of Bristol, England. In a survey of 172 students at the University of Amsterdam, most students stated that if there was a body, it was unclear.

Examining some experiences reveals common experiences such as the feeling of leaving the body and returning to it, two distinct states of consciousness, one belonging to the physical and the other, during astral experiences close to the physical body, the perception of more vibrant and vivid colors, and beautiful landscapes difficult to describe. Based on all this, it's safe to say that consistent results have been obtained regarding astral projection following numerous experiments and surveys. This has sparked a new chapter in the field of astral projection.

5. TECHNIQUES

There are many astral projection techniques. However, no two techniques are alike. This is because each person's inner world is different from another. Some of these techniques are generally known as astral projection through dynamic concentration, sequential muscle relaxation, diet control, breathing, focus, dream control, and guided imagery.

One of the most commonly used astral projection techniques is as follows: After some preparation, to experience an astral projection, first lie down in a comfortable, quiet, and calm position. Focus on a single point

and focus your attention. Feel the relaxation spread throughout your body. Deepen this state by relaxing the muscles around your eyelids. Then, open your eyes and focus your consciousness on that point. Close your eyes and feel the alpha wave. Continue this movement. Feel this wave enveloping every part of your body. Breathe deeply and slowly. Hold your breath for a moment and release it slowly. As you exhale, you'll feel a relaxation wash over your body. Your consciousness returns to itself, and tension gives way to peace and relaxation. Then, focus on the crown of your head. There's a gentle vibration at the top of your head. Feel this vibration and relax. Completely relax your entire body, hands, feet, fingers, and so on. Now, simply observe your natural breathing. Become one with your breath. Breathe from your belly and feel your stomach rise and fall.

Robert Monroe generally describes disembodiment techniques as follows: "First, relax your body. Try to enter the liminal state between sleep and wakefulness. Deepen this state. Enter a state of vibration. Learn to gain control of this vibrational state. Begin with a partial separation. Detach yourself from your body." Monroe lists three key elements of astral projection:

1) Relaxation

2) State of Vibration

3) Control of Vibrations

Monroe, who sees relaxation as a prerequisite, emphasizes the importance of vibration and its control. He also acknowledges that fully manifesting one's out-of-body potential is only possible by overcoming one's fears.

During astral projection, a person may feel slight twitching in different parts of the body. Sometimes the

twitching can be intense. The intense shaking is caused by an obstacle encountered in the astral realm jarringly forcing us into alignment with our physical body. When these twitching stops, a momentary jump in the body may occur. Sometimes, we may experience a jump while falling asleep. We may also feel a similar jump while undergoing astral projection. This is because the astral body gently separates from the physical body during sleep. Sometimes, this jump can be felt throughout the body. It is woven. Similarly, a tingling or numbness that spreads throughout the body may occur during ascent. This usually occurs at an advanced stage of relaxation. Along with the tingling, a slight or intense pressure is felt. Along with this pressure, an unusual sound may be heard in the ear. This sound is usually the result of a brain event. When consciousness leaves the body, this sound also disappears. If someone who has astral projected wishes to return to their body, simply imagine they are back in their body. Returning to the body is an easier process than leaving it. They often return sharply and quickly. Excitement and fear can also cause sharp returns. Once someone who has reached the astral plane begins to visualize their destination, they quickly find themselves there. Therefore, traveling to familiar locations will be easier.

Essentially, astral projection requires the presence of a strong desire factor. Visualizing the target and the desire to be with the target are crucial for astral projection. The astral plane is the seat of emotions and passions. Therefore, those who surrender themselves to an emotion can experience that emotion more vividly and clearly than in the physical realm. Many talented individuals with the necessary infrastructure for astral projection fail to do so due to a lack of effort. This is because continuous effort is essential for experiencing the experience. The most important key to astral projection is the

continuity of consciousness. Furthermore, the sensory mechanism must also be modified. Therefore, the importance of continuous effort, perseverance, and persistence without losing hope is emphasized in order to achieve astral projection. This can be said to predispose a person's sensory abilities to acquire the ability.

While experiencing astral projection, even the slightest anxiety, fear, emotional state, or unusual sight or sound can cause the person to return to their physical body. Any interference with our physical body during astral projection will automatically terminate the experience. Therefore, our minds must be extremely relaxed and free of anxiety to enable a successful out-of-body experience.

Many techniques have been shown to relax the body and fulfill the necessary conditions for astral projection. While there are differences among the techniques, their fundamental principles are similar. In this context, we believe that the basis of the techniques for astral travel is generally related to relaxation, breathing and the mind.

4.1. Case Experiences

There are involuntary ways to achieve out-of-body travel. During a sudden shock, accident, severe illness, or intense pain, a person can separate from their physical body. In this case, the body may temporarily disconnect from consciousness to protect itself from brain damage, leading to unconsciousness. During this time, a person feels their consciousness separate from their body. Seeing their mind detached from their body, they often find themselves floating in the air above it. Some accident victims in the hospital find themselves floating above their body, seeing doctors and nurses preoccupied with their physical body. What a person

who lies dead during surgery is doing is nothing less than astral projection.

Sylvan Muldoon (d. 1389/1969), who lived in America, despite his young age, required bed rest for two years due to his illness. Waking up paralyzed at the age of twelve, Muldoon felt suspended in his bed due to the trauma of the paralysis. This was his first experience. He later experienced hundreds of similar cases. In the 1920s, Muldoon read Hereward Carrington's book "Modern Psychical Phenomena" and wrote Carrington a letter explaining his situation. This correspondence led to the publication of "The Projection of the Astral Body" in 1929. Muldoon expanded his collection based on his own experiences and experiences, publishing "The Case for Astral Projection" with Hereward Carrington in 1951. It has been established that people near death engage in astral projection. Near-death experiences first came to the fore in Western culture in 1975 with the publication of "Life After" by psychiatrist Raymond A. Moody. As many researchers subsequently addressed this issue, compelling evidence emerged that life continues after death. As a result, it is observed that physical exertion, which can cause a momentary shock, can put a person into a trance state, leading to loss of consciousness and, thus, involuntary astral projection.

4.2. Relaxation

Relaxation, a prerequisite for astral projection, is crucial for this experience to occur. An astral experience involves the relaxation of the physical body and the creation of a projection of the astral body. Regular relaxation exercises have been shown to have positive effects on human health. Numerous benefits have been identified, including reduced muscle tension, increased vitality and energy, calmness and

serenity, awareness, and self-confidence. Therefore, we can say that physical relaxation fulfills many of the prerequisites for astral projection.

A naturally relaxed individual is more likely to experience astral projection. Those who can clear and calm their minds and successfully focus on their inner worlds have the ability to leave their bodies. Therefore, it can be said that relaxation and mindfulness are two important techniques that complement each other. Relaxation requires a sound and clear mind.

For astral projection to occur, calming and stilling the body is crucial. Over-engagement with our body and the pleasures and sensations it provides makes it difficult to step outside its boundaries. The idea that relaxing the muscles will facilitate astral projection is frequently encountered in astral projection. This is because relaxed muscles reduce bodily feedback, which helps reduce body awareness. A state of relaxation has been shown to reduce muscle tension, alleviate anxiety, and accelerate the body's recovery from illness.

The prerequisite for activating astral senses is physical passivity. The more complete physical passivity, the greater the likelihood of astral activity. To achieve this, focus on the limb you wish to relax without distraction. Each muscle group is first tightened with a deep breath, then relaxed during the exhale. By repeating this process for each limb, the entire body becomes relaxed and ready for an out-of-body experience.

Soft, relaxing music can be used during preparation for astral projection. Self-suggestions can also facilitate the process. The goal is to condition the mind through continuous rhythmic habituation. Furthermore, the location where astral projection will take place should be neither too hot nor too cold. No environmental factors should cause discomfort.

Furthermore, basic calmness appears to be a prerequisite. All of these factors appear to be supportive for relaxing and soothing the body. Therefore, any action that will relax the mind and body can be included.

4.3. Breath

Controlled breathing is a powerful aid for astral projection. Recent studies conducted at the Langley Porter Neuropsychiatric Institute in San Francisco show that deep breathing has numerous effects on the mind and body. By relaxing the system, it calms brain activity and leads to the production of alpha waves. This state of mental and physical tranquility provides the necessary condition for astral projection. In this context, research suggests that deep breathing facilitates relaxation and calms brain activity.

There are many breathing techniques. One of them is as follows:

1. Straighten your back.

2. Inhale slowly and continuously through your nostrils.

3. Begin expanding your lower chest while continuing to breathe.

4. Continue filling yourself with breath and hold it until you reach your limit.

5. Exhale slowly until your lungs are completely empty.

This technique is, above all, a technique for proper breathing. Proper breathing relaxes the body, thus fulfilling the necessary conditions for astral projection.

4.4. Mind

The center of organization and control of the astral body is the mind. Organizing the astral body is impossible without the creative power of thought. Every impulse the mind sends to the physical body passes through the astral body and has significant effects on it. A controlled and trained mind also has the tendency to control the astral body. Of course, it's crucial for the mind to be free of anxiety and relaxed. Since the mind is the primary center controlling all systems, mental relaxation will ensure the relaxation of all systems in the body. Therefore, the thought factor is as important in the astral body as it is in our physical body.

Rogo says, "When we think and visualize something, we create a replica of that object made of spiritual substance. This created entity attempts to merge itself with its physical counterpart. If we think strongly enough, the resulting thought form will be drawn toward the physical structure, along with our own inner sheath." He explains that the power of thought creates a physical gravitational field.

To embark on astral projection, you can visualize your room. Later, you can try a different room. You can try imagining a favorite place from your childhood. Someone with a broad and detailed imagination will not have difficulty experiencing astral projection, as there is an interesting connection between focus, the spiritual path, and astral projection. All of these mental activities appear to be aimed at increasing the power of thought. We can say that the ability to think is a fundamental element for astral projection.

One of the methods used for astral projection is the technique of focusing on an object. This technique of focusing on a chosen target from among the astral projection methods should be performed on a loved one or a beloved object. There must be a strong desire to be with the target. This target should

be visualized and clearly visible in the mind's eye at all times. While allowing your body to sleep, you should maintain the image of the target in your mind, and the desire to be with the target should continue. In this context, the focusing technique also appears to be linked to the mind. Monroe describes the power of thought as follows: “After reaching a state of vibration and achieving some control during your relaxation phase, thought control is a crucial factor in achieving separation from the body. While in a state of vibration, you are exposed to the thoughts that pass through your mind, whether intentionally or unintentionally. Here, you should be close to not thinking about anything.” Thought power is crucial for better travel in the astral plane, but Monroe states that thoughts can hinder the astral projection process.

Atkinson describes the impact of thought and imagination on the physical and metaphysical realms as follows: “In the astral plane, astral matter is not shaped by physical forces. It is shaped solely by the thoughts and imagination of the minds of those living on that plane. Of course, this does not mean that astral inhabitants exist solely in the mind. When it comes to imagination, it can be said to be one of the most important forces in nature and operates powerfully even in the physical realm.” From all this, we can conclude that thought is important for astral projection and that the power of thought must be developed.

CHAPTER 3: COMPARISON OF OBSERVATION AND ASTRAL TRAVEL FROM A SUFI PERSPECTIVE

1. CONCEPTUAL SIMILARITY

As mentioned earlier, the term "astral" is a Greek word meaning "relating to the stars." It was used by the ancients to refer to a place called "ghost land." In Sufism, muşahede

means to see, witness, and observe. The English term muşahede means "visionary," farsighted, dreamy, visionary, and foresighted. The divine places of vision where God's manifestations are seen are referred to in English as "Loci of vision," meaning "field of vision." Accordingly, the English meaning of muşahede and the Sufi meaning of the word "seeing" seem to be congruent. The term "astral," as in muşahede, refers to a transcendental space and vision.

To compare the term, astral projection means the consciousness acting temporarily independently of the physical body through the astral body, able to go and travel wherever it wishes. In the West, this concept means recognizing the divine spark within the soul and revealing it in consciousness. Mushahada, on the other hand, means contemplating God's manifestations and manifestations through the heart through purification of the self. Astral projection emerges as a projection of consciousness through the application of specific techniques. The concept of mushahada, on the other hand, is described as the lifting of the veil from one's eyes by taming one's self. In mushahada, everything seen is seen as connected to the Creator. While their purpose, method, scope, and results differ, the meanings conveyed by astral projection and mushahada are similar. Both involve a "seeing" within the realm of metaphysics without detaching from the physical body.

2. APPARENT TRUTH

There are similarities and differences in the metaphysical environments experienced during observation and astral projection. When examining some experiences during astral projection, it is observed that there are common experiences such as the feeling of leaving the body and returning to it, two

distinct states of consciousness belonging to the physical and astral bodies during an astral experience close to the physical body, the perception of more vibrant and vibrant colors, and projections into beautiful landscapes that are difficult to describe. The colors, lights, sounds, and magnificent landscapes of the astral realm are incomparable to anything seen.

This is not only the case in the astral realm. Our astral body also possesses this luminosity. Unlike the physical body, the human astral body is described as surrounded by an aura of flashing colors, existing at a more subtle level of physical matter, acting as a bridge or communication tool between the physical brain and mind. Our astral body is more luminous and transparent than our physical body. This luminosity of the astral body is due to the nature of the astral world.

From the perspective of observation, visible environments are described with expressions such as "the shining of manifestation" and "successive lightning flashes." It is also explained as "the lights of invisible things opening to hearts." As can be seen, both concepts involve environments composed of a riot of colors, such as illumination, brightness, and successive flashes of light. In this context, it can be said that the characteristics of visible realities are compatible with each other.

From another perspective, the concept of light is also used in Sufism instead of bright and subtle places of appearance. According to Molla Fenari, "The universe, with all its forms and realities, is the radiance of the light of God." Molla Jami, on the other hand, says, "Every beauty and perfection that emerges at every level is the light reflected from God's beauty and perfection. With this light, objects at every level have become possessed of beauty and perfection," thus expressing

God's manifestations as light. Furthermore, according to the verse in the Quran, "Allah is the light of the heavens and the earth, light upon light," everything appears to be the light of God.

Qunawi says the following regarding this: "Whoever turns to God with complete devotion, God also turns to his heart. He illuminates it with the light of His knowledge. Light shines there, the chest expands, and the secrets of the malakut become apparent to the ear. Thus, the veil is lifted from the heart, and divine truths begin to shine within it." It can be stated that light exists inherently within the depths of things, and that through observation, the manifestation of things born of light crystallizes in the mirror of the heart. In this respect, unlike astral projection, it is seen that visible light is connected to God.

The astonishing environments and boundaries of visible reality can differ between observation and astral projection. Even those who discover truths not through reason, understanding, or intelligence encounter an inescapable astonishment. The reason for wonder is that what one seeks to fully comprehend appears different from its inherent form. It can be argued that those who attain truth through observation, rather than through reason, that is, astral projection, are reluctant to return because of the astonishing environments and pleasures they experience. It appears that there is no equivalent to this scene in the world. Accordingly, although those who astral project may claim to have encountered astonishing environments, they may differ from those encountered by those who observe.

We also see that the boundaries of apparent truths differ. According to Qunawi, "Everything created has a limit in existence. Everything observed is connected to the levels of existence. From here, truths unfold for those who observe. Those who observe observe their effects according to their

levels." The lowest visible levels of these levels are things we perceive through sight, while the highest are the unseen, given names such as profound observation, discovery, and the reality of things. In this context, in Sufism, the boundaries of visible environments are associated with levels. All levels are seen to be connected to God. It can be said that each level is a continuation of the previous one, as it is a transition from unity to multiplicity. Therefore, it is possible to say that these boundaries change at each level and are expansive beyond reason.

From another perspective, in Sufism, God's manifestations are determined as singular, and thus the universe comes into being. There is no multiplicity in the essence of God. The inner self of the perfect human, freed from the shackles of multiplicity, becomes a mirror. Thus, they witness truths through the unity in existence and the multiplicity in the manifestations. In other words, we can say that the truth of things is contemplated through the unity of divine truth and the multiplicity of cosmic truth. The boundaries of the astral realm, however, are expressed as an immensity possessing an incomprehensible depth and dimension that the mind cannot grasp. It is also possible to travel very long distances with the astral body. An astral traveler can travel to the Moon, the Sun, and beyond, depending on their own abilities and degree. Our research indicates that the visual locations of astral projection are not associated with degrees, as in Sufism, but rather are expressed in terms of distance and proximity.

The truths seen in astral projection and in observation differ. We can reconcile this with the following statement by Qunawi: "If a person cannot fully and comprehensively attain the truth of things, they are mistaken in their knowledge of this truth, believing they have attained it." Ismail Hakkı Bursevi (d. 1137/1725) says the following regarding this:

"Those who experience the wrath in the Fatiha sura are the people of the 'Tab'-ı zulmânî,' who are deprived of the light of observation through this darkness." In this context, the reality of what is seen differs in both concepts. There may be an error here, or a dark aspect of things. Accordingly, we can conclude that the reality seen during astral projection is not the same as the reality in observation.

It is possible to relate the following statement by Mulla Sadra (d. 1050/1641) to this. According to him, "There are illusory proofs and powerful veils for those who are veiled from observing the light of existence that overflows upon everything that has entered the realm of existence, and for those who deny the light of the sun of truth that spreads over every essence." Here, it is stated that veils exist for those deprived of attaining observation and for the unbelievers.

However, there are similarities in both concepts regarding the constant renewal of manifestation. In Sufism, the world changes and renews itself at every moment. At each moment, as the world departs from non-existence, a similar world comes into existence. All things, visible and invisible, are in a constant state of existence and destruction. However, the veiled person is unaware of this. Those who discover witness that God is renewed with a different manifestation with every breath. God's manifestation does not repeat itself; on the contrary, it manifests with a different determination with each breath. Therefore, everything other than God undergoes change, whether rapidly or slowly. A similar situation occurs in astral projection. Atkınson states, "The law of constant change is that in the astral realm, as in matter, things come and go," indicating that change is constant. However, we see that this situation is not addressed as deeply in astral projection as it is in Sufism.

In Sufism, the ability to contemplate divine truths is seen to hold special significance. Qunawi emphasizes the

importance and position of humans, who bear witness to the reality of things, in this role: “Humans are a barzakh between the divine and existential realms, a model that unites these two realms. Everything is depicted on the human level. Humans have a connection with each realm in terms of essence, state, relationship, and accident. Being a mirror, humans are the center of perfection of the divine knowledge that resides within them and manifests differently in the universe.” God created the world to be known. Among all created beings, only humans possess the ability to know God in all His vastness and magnificence. As we have stated here and previously, the essence of humans is crucial in Sufism. It is possible to say that humans are a divine essence and possess the ability to understand the reality of things as a result of the knowledge bestowed upon them. In this respect, humans and objects are connected to God in Sufism. In astral projection, however, all of these are evaluated within the framework of the astral body, astral projection techniques, and the astral world's astonishing appearances, as part of human nature. Therefore, we see that they are not connected to God.

Looking at the issue from another perspective, in Sufism, the spiritual world encompasses the physical world. This world intervenes between us and God. Through observation or separation through death, we enter a realm encompassing the physical world. This realm, in turn, is encompassed by God. Ultimately, it appears that God encompasses the apparent metaphysical realm and its levels. Based on all this, we can conclude that the most significant aspect distinguishing observation from astral projection is the connection of everything to God.

3. LOVE OF GOD

In Sufism, it can be said that observation is not an end in itself, but a means to attain the truth of things. For it is observed that observation is achieved through the love that arises from the effort in worship stemming from the desire to reach God. All created things have come into being through the love impulse that begins with the desire to know God and manifests itself from it. From the movement of atoms to stones and plants, from animals to humans and the angelic realm, everything is proportional to the love with which the secrets manifest. Therefore, it is possible to say that love for God lies at the core of everything. In this context, it can be said that the love impulse is the fundamental factor in attaining observation. In astral projection, on the contrary, there is no love for God. Rather, it can be said that the desire to reach the unknown and unseen is the triggering factor.

The love impulse for observation can be explained from another perspective as follows: As one draws closer to the divine, one also draws closer to the truth. The perfection that results from this leads to marifa, that is, divine union. When the self purifies and ascends, the gap between God and creation closes. The finite self contemplates with infinite love. Love leads to passion. This passion, in turn, helps a person abandon this world for a beauty that reveals to them that there is no difference between the highest beauty and the highest. Ultimately, it is seen that the servant's love for their Lord is what triggers observation. It can be said that this love brings about effort, and effort brings about observation.

Thanks to the importance placed on worship in Sufism, divine love and affection encompass the servant. The disciple who has attained this state sees nothing but the manifestation of God. Everything other than Him disappears completely from their sight. Only the One begins to see. The observation of the truth of unity, embodied within the individual, is, in fact, a holistic institution that empowers the individual with

singular vision. This vision requires the human soul to achieve complete harmony with the universe, in all its magnificence. Ultimately, one must distance oneself from these through struggle, free oneself from attachments through fana, and attain a state of unity. From all this, it becomes clear that, first and foremost, one must cultivate the soul through Sufi means for observation. This is because self-discipline brings with it love for the Creator, which in turn generates a desire to attain the Creator. As previously stated, in observation, everything naturally develops spontaneously in proportion to love, but, conversely, in astral projection, this process progresses through specific techniques, and the driving force behind this movement is not love for God.

4. PURIFICATION OF THE PERSON

In Sufism, diligently purifying the soul by being content with its current state and being able to know and draw closer to God is crucial to attaining observation. The ultimate goal of purifying the heart is to reach the level of observation. For observation to occur, the servant must diligently discipline his soul. As long as a servant is veiled by bodily desires and enslaved by human qualities, he cannot achieve observation. Ultimately, when the veil is not lifted, observation cannot occur. Therefore, observation is defined as the state of seeing without any obstruction or barrier. One who consents to all difficulties and hardships ultimately purifies his soul by consenting to everything. Ultimately, time transforms into love, and love into observation.

It appears that one of the most effective ways to purify the soul is through decency and morality. According to Konevi, "The most perfect of the stages of sainthood in Sufism is the attainment of morality and qualification among the divine names. Manifestations can be observed through these virtues. The aforementioned limits and manners must be fulfilled according to the path of the people of God. One must attain this path by purifying the soul and purifying the heart." Thus, the servant who purifies his soul sees the true nature of things and thus witnesses the sublimity of his Lord in the face of what he sees. As a result of this wonder, the person draws closer to God and turns away from all things other than God. A servant who has no trace of his own self left has nothing but God in his thoughts and remembrance. Therefore, it can be said that one who loves God, strives for Him, and sees the true nature of things is expected to deeply respect God and develop moral values. Ultimately, it can be seen that morality and manners are important in purifying the soul. Conversely, our research demonstrates that decency and morality are not at the forefront of astral projection techniques. Someone whose intellect and heart are pure, free from all self-desires, and who sees and grasps the inner truths and foundations behind objects, knows God not through reason, but through discovery and pleasure. This person transcends the realm where reason reigns and follows the insights of their own spiritual intuition. Accordingly, it can be said that those who attain the truth of things by disciplining their souls, rather than through reason—that is, astral projection—delight in what they see. In astral projection, however, specific techniques such as relaxation, breathing, and mindfulness are employed, rather than methods of disciplining the soul. Because these techniques lack a spiritual orientation and purification of the soul, we can say that those who astral project do not experience spiritual pleasure. Furthermore, it is argued that those who experience the truth through observation by

purifying their souls transcend the limits of reason. In our research, we see that this situation occurs within the limits of the mind during astral projection. An important point here is that there is a gradual shift from multiplicity to unity in observation, and with each stage, the grip of reason diminishes more and more. As previously mentioned, fifth-degree initiates in astral projection can travel anywhere in the solar system. Ultimately, it's possible to say that the boundless realities observed through self-purification and the spiritual pleasure derived from it are distinct from astral projection.

5. REACHING THE TRUTH

Observation differs from astral projection in that everything is connected to God. In Sufism, attaining observation is a natural process of love, which consists of obeying God's commands and avoiding His prohibitions. However, it is understood that this process must be carried out with complete submission and sincerity. Furthermore, unlike astral projection, the method of observation brings with it a path to purifying the soul. Sufism encompasses many methods of self-discipline to purify the soul. It can be argued that the goal of all of them is to purify the heart and attain good morals. The Quran states, "Only those who come to the presence of God with a pure heart will be saved," indicating that purifying the heart is a means of salvation. However, such a purpose is not seen in astral projection methods. The purpose of relaxing the body, breathing exercises, and preparing the mind is to reach the astral realm as quickly as possible. In astral projection, the conscious mind, subconscious mind, and soul enter a preparatory process. In this respect, intention and suggestion are crucial. Through the

suggestions sent, the unconscious prepares itself for the experience. Furthermore, intention is a crucial factor in achieving an out-of-body experience. For this, a lofty ideal must be chosen. It is necessary to learn the various realms of existence, to inform philosophical interpretations related to the purpose of life, and to set goals that will elevate ideas. A person who acts with such lofty intentions will be free from the ego and the negative influence of negative thoughts. This is expected to facilitate astral projection.

On the path of observation, since the worship and dhikr performed are performed to reach God, it is observed that this positively reflects on the Sufi's subconscious through the love inspired by the desire for union. For a person with a heart full of love and affection yearns for God, a being beyond the limits of reason. In this state of love, the person reaches such a level that they constantly speak of God and become unable to see anything other than Him. Therefore, we see that the intentions and suggestions made during observation are naturally for God. Since God is the essence of all things, it is possible to say that the intention adopted through love for Him is a pure and clean intention consistent with one's nature.

In Sufism, the unseen world begins to appear through the purification of the self and the purification of the heart. If a person desires these states, they must adopt a hostile attitude towards their own existence out of yearning for this. When a lover of God closes their eyes to what exists, they contemplate the reality of things with their heart. One who averts their eyes from lust through struggle and their heart from creation sees God through the eye of the hidden. Accordingly, it is seen that opposing the self and purifying the heart are crucial for observation.

The condition for the activation of the astral senses is physical passivity. The more complete physical passivity, the greater the possibility of astral activity. In astral projection,

"physical passivity" is understood as the immobility of the body, which manifests as sleep. Astral projection occurs only during sleep using certain techniques. This is because during sleep, the etheric body separates from the physical body and settles in the astral body.

In observation, by contrast, by freeing oneself from egoistical obsessions and maintaining the essence of the soul's strength, divine truths can be perceived even while awake. A person whose mind is dominant and whose emotions are subdued can observe even while awake. Because whatever the observer turns their face to, they assume its authority, and wherever they turn, they are colored by it. In this context, we see that sleep is not necessary for observation. We can say that the disciple who looks at everything with love can attain the truth of things even while awake.

In astral projection, a crucial point in achieving an out-of-body experience is establishing an attitude of rejection in the mind. In this regard, Baker emphasizes the importance of avoiding the world and its falsehoods. You must turn to your inner world. This way, you will see that your mind is awake and your body is asleep, emphasizing the importance of avoiding obsessions that can trigger the soul and distract attention. This suggests that turning away from worldly things is not associated with God. It could be argued that the goal is to direct the mind to other things and prevent distractions.

In Sufism, unlike astral projection, focusing on the moment and avoiding anxiety about the past and future is crucial for observation. Focusing on the present moment, trusting in God over the past and future, offers us the meaning of being human by remaining within time. Accordingly, focusing on the moment can be considered one way to reduce anxiety, stress, fear, and worry. Thus, we can say that letting go of negatively impacting states facilitates observation.

In addition to all of this, for observation, the body Starving is important because it disciplines the soul. A disciple should not overeat, as hunger is the most effective aid on the path to spirituality. Furthermore, they should ensure that their sustenance consists of clean and halal foods. They should also avoid questionable things. According to Qunawi, abstaining from food is a return to the essence of manifestations, which consists of the unseen realm of creation. Hunger is seen to be of great importance in purifying the soul in Sufism, as overeating causes anxiety.

In astral projection, hunger is also seen to make it difficult to ascend to the astral realm. Overeating strains the body. A person preoccupied with digesting food expends their bodily energy on this task. In this context, hunger is important for both observation and astral projection. However, in Sufism, it is seen that hunger not only relaxes the body but also serves to purify the soul and rid itself of anxiety. Furthermore, fasting appears in Islam as a form of worship, both obligatory and optional, that is sought for God's approval.

Humans must eat to sustain life. This hunger does not mean abstaining from food at all. It can be understood as eating small amounts of pure food or going without food for a certain period of time. Powell describes this phenomenon regarding astral projection as follows: "A physical body fed on impure food will produce an impure astral body, while a physical body fed on clean food and drink will produce a pure astral body." Prescott Hall, who also conducted experiments in this field, emphasized the importance of nutrition for astral experience in his 1964 book "The Techniques of Astral Projection." He stated that fasting is beneficial, that light foods like vegetables and fruits should be preferred, and that harmful substances should be avoided. Similarly, alcohol and tobacco use cause serious problems for the astral body.

Nutrition is similarly important in Islam. It is observed that harmful substances like alcohol are forbidden. The detailed description of clean and halal foods indicates that this issue is meticulously considered. Therefore, we see that nutrition is important in both concepts.

One of the methods used in astral projection is mental imagery and focus. Today, parapsychologists say that imagery strategies stimulate individuals' astral powers. Mental imagery allows us to forget our bodies, freeing us from the image of the body and its material world. This state, in turn, allows us to better explore the inner workings of spiritual reality. Focusing on any object also facilitates astral experience. Every detail of the chosen object, including its shape and color, should be examined. After thoroughly familiarizing yourself with the object, close your eyes and visualize it. While this may be difficult at first, the object will eventually come to life without you even trying to remember what it looks like. As can be seen from this, mental imagery and focus can help a person gain the ability to astral project. We see that this technique facilitates astral projection.

Concentration is also important for mind control in astral projection techniques. The mind constantly tends to jump to other ideas. This makes it difficult to focus on a single idea or image. Concentration is needed while adjusting the breathing rhythm and trying to relax. Rogo describes this as follows: “During astral projection, a person's willpower must be so strong that they can sustain themselves as if they were conscious during an unconscious process. They must focus on what they desire with complete concentration, so that no thought can interfere with this prevailing priority and distract them from their goal.” Furthermore, a goal-focusing technique should be performed on a loved one or a beloved object. There must be a strong desire to be with the goal. This goal should be visualized and clearly visible in the mind's eye

at all times. In this context, to achieve an astral experience, it is important to focus on a single point, not take your eyes off it for a certain period of time, and to feel love for the focused object. Focusing on something in a relaxed, tension-free manner has been shown to help increase concentration. Regarding the method of observation, Qunawi says the following: “A kind of connection, a common meaning, must be conceived between two opposite things, the one that affects and the one that is affected. Through this meaning, a connection is established between the two. Measures are taken, and the work emerges. If there is a connection between what is focused on and what is intended, the purpose is achieved, regardless of its type.” Here, it is stated that someone who wishes to observe must focus on an object and imagine it. He also states that there must be a spiritual connection between them. We can consider this from another perspective as follows: Every created thing is a spiritual connection. As we mentioned earlier, everything is a manifestation of God's names and attributes. In this context, the object of connection is also seen to emanate from God. Ultimately, it can be said that viewing the object with love for it, as it comes from God—in other words, loving creation for its Creator—is a powerful factor in achieving observation. From all this, it can be concluded that mental imagery and focus are important for observation and astral projection.

Another technique for astral projection is to read a text slowly enough to perceive every syllable and feel the vibration. While our minds may not initially accept this practice, continuing this exercise will help us feel peaceful and increase concentration. In Islam, the best example of this is reading the Quran. In this context, there is the verse in the Quran, "Read the Quran slowly, one by one." Furthermore, many verses in the Quran are related to developing thinking skills and encourage us to reflect. In this context, it's safe to say that reading the Quran provides spiritual gain and

increases mental focus. Thus, we can conclude that reading the Quran facilitates attaining the ultimate goal of observation.

5.1. Breathing, Dhikr and Relaxation

Breathing exercises aid relaxation during astral projection. Because all relaxation techniques are directly related to breathing. Controlled breathing is a powerful aid in achieving astral projection. While our breathing increases during excitement, we observe a calming effect on our body when our breathing slows down.

However, repeating certain words and dhikr (recitations) accompanied by regular breathing is one of the best relaxation methods during astral projection. As the word leaves our mouth, the breath follows it. The spoken word provides rhythm and control to the exhalation. Words such as prayers and epic poems are important for the experience when used on the astral plane. Furthermore, reciting certain letters aloud according to certain numbers is among the techniques used to voluntarily leave the body during astral projection. In this context, we can say that breathing techniques and dhikr facilitate relaxation, thus preparing the relaxed body for astral projection. From a Sufi perspective, a traveler who wishes to attain observation must abandon the desires and wishes of the soul that impel evil and instead engage in the remembrance of God. At the end of the struggle and remembrance, the veil of feeling is lifted. Through abandoning worldly pursuits and dhikr, love and passion arise in the heart. If this is successfully made a habit, the thick and dark veil of the soul begins to disappear. Furthermore, the heart becomes a mirror to the

lights of God. Thus, the traveler gains knowledge of divine realms that humans cannot reach through the senses. When the soul turns from the sensory perception of the external world to the inner world, the senses weaken and the soul strengthens. Remembrance helps attain this path. Thus strengthened, the soul ascends from the level of knowing to the level of seeing. It perceives the light and shadows as God Himself. The servant begins to realize that his own actions are the acts of God. The veil of perception provided by the senses is lifted. The soul's essence becomes manifest. The soul is now ready for divine conquest. Thus, the veil is lifted and it begins to see the truth. The soul reaches the eye-catching and heart-speaking light of the realm of commands. In this context, we see the importance of regular dhikr for observation.

In the method of observation, attention should be paid to the quality of dhikr performed, rather than the number. However, dhikr performed with contemplation of God can lead to monotheism. On this subject, Qunawi says: “Imagination is also important to enrich dhikr. If the imagination joins the dhikr, the form of the dhikr becomes the reason for its concreteness in the mind. If the imagination does not join, it is merely the repetition of regular letters.” We can express this from another perspective as follows: A person who remembers God's name "al-Khaliq" (the Creator) should also imagine and contemplate God's creations. This way, dhikr can be seen to be more effective. Therefore, it can be said that the quality of the imagery that accompanies dhikr is enhanced, facilitating the path to observation. In astral projection, however, the quality of dhikr and its association with the imagery are not observed.

In Sufism, we do not encounter special methods such as breathing techniques used in astral projection. We can say that dhikr naturally provides breath control. Thus, by

simultaneously enhancing breath control, dhikr relaxes the body and mind, thus creating the necessary conditions for observation.

Calming and immobilizing the body is crucial for astral projection to occur. Regular relaxation exercises in astral projection methods have positive effects on human health. Numerous benefits are observed, such as reduced muscle tension, increased vitality and energy, calmness and serenity, awareness, and self-confidence. Since the mind is the central hub controlling all systems, mental relaxation facilitates the relaxation of all systems in the body. Therefore, our minds must be extremely relaxed and anxiety-free for a successful out-of-body experience. Furthermore, relaxation during astral projection should include letting go of any sense of time urgency. Any impatience can reduce your success in astral projection. In this context, relaxation of the body, mind, and calmness are crucial during astral projection. We see all these positive aspects of relaxation during astral projection achieved through acts of worship in Sufism, such as prayer, fasting, and dhikr. We previously emphasized the importance of fasting and dhikr. In our opinion, prayer, the foremost of these acts of worship, facilitates focus by focusing on the point of prostration; quiets the mind by whispering verses; increases love and trust in God through the thought of being in His presence; and relaxes the body through physical activity. Prayer, which encompasses these and many other qualities, provides many benefits such as calmness, vitality, serenity, confidence, and awareness, thus providing the necessary prerequisite for observation.

5.2. Thought

The power of thought is crucial for astral projection. This is because thought is a creative force that generates

energy, shapes matter, and provides channels of perception and communication. In the astral realm, astral matter is not shaped by physical forces. It is shaped solely by the thoughts and imaginations of those living on that plane. Of course, this does not mean that astral inhabitants exist solely in the mind. The organization and control of the astral body belongs to the mind. The astral body cannot be organized without the creative power of thought. All kinds of impulses sent by the mind to the physical body pass through the astral body and have profound effects. A controlled and trained mind also tends to control the astral body. If a person's mind is left idle, the thoughts of others begin to influence it. If they draw attention to that thought, their mind takes over. In this sense, the thought that enters their mind does not yet bind them. However, if they reflect on it, comment on it, and add other things to it, that thought begins to influence them. According to Monroe, "Thought control is a crucial factor in achieving separation from the body during astral projection. While in a state of vibration, you are exposed to thoughts that pass through your mind, willingly or unwillingly. Here, you must be close to not thinking about anything." This suggests that thoughts must be suppressed in some way to achieve astral projection.

In terms of observation, this allows the traveler, after the intoxication resulting from contemplating God, to be with God and the world simultaneously. The love for one's Lord resulting from this contemplation is seen to bring about the intoxication of love within the individual. At the end of contemplation, there is a state of non-thinking born of love. We can say that love for God, which arises after contemplation, creates a state of fana, which in turn suppresses thoughts. Consequently, the suppression of direct thoughts is paramount in astral projection. In observation, however, the state of non-thinking stems from the love that comes from contemplating God's glory. Regarding the

suppression of thoughts and ideas, Qunawi says, "Only one who has abstracted himself from mediators such as thoughts and feelings can observe the unseen." Purification of the body is achieved by purifying it from dirt and impurities, purification of the mind from unnecessary thoughts, and purification of the organs from actions other than those rationally guided by religious rulings, warnings, and advice. This purification requires a truly serious effort to rid the mind of negative thoughts, anxieties, delusions, and doubts that come to mind involuntarily. As thoughts are inhibited and obsessions are concealed, the veils begin to lift. The abstraction from thought expressed here does not mean abstaining from thought at all. As can be seen, it means getting rid of unnecessary thoughts. Consequently, based on all this, we can say that thoughts that lead to love for God, instead of unnecessary thoughts, do not constitute an obstacle to observation; on the contrary, they lead to annihilation, thus facilitating observation. Furthermore, we can state that disciplining the soul through Sufism prevents the emergence of negative thoughts.

5.3. Detachment from the Self

For observation and astral projection, shedding the self is crucial. If we consider this in terms of astral projection, a loss of consciousness occurs during and after the transition of consciousness to the astral dimension. This is like passing through a dark tunnel with light at the other end. We can say that this expression aligns with the concept of fana in Sufism. In Sufism, fana is the absence of consciousness other than God, due to the manifestation of God's existence overcoming the inward. When existence becomes mortal and remains eternal in its essence, then absolute elevation occurs so that the eyes can clearly witness it. As long as a servant retains some trace of their ego, that is, as long as they are not shed

from their ego, observation cannot occur. In this regard, it is possible to say that observation and astral projection are compatible. To give an example to understand shedding the self, none of us remember the moment we fall asleep. If we were to return to ourselves just to fall asleep, we would not be able to fall asleep. After all, to fall asleep, we must shed our own self. A similar state is encountered in Sufism as fana. It can be said to be an important prerequisite for observation and astral projection. While this state is described as a loss of consciousness for astral projection, fana, a key term in Sufism, is understood to be deeply addressed in Sufism.

Regarding this subject, Fanari combines observation with the method of "worshipping as if seeing God." According to him, the first level of ihsan is to abide by the principles of Sharia by obeying God's commands and avoiding His prohibitions. The second level is to live as if seeing God, and the third level is to observe God "without seeming to see." As can be seen, observation first occurs through observing God's commands and prohibitions. In the other stages, there is living with the knowledge that God sees, and then becoming entranced with fana and seeing things through God. In the first section, we discussed the importance of fana for observation.

During astral projection, intending to do something is crucial to increase the impact of desire during sleep and thus detach from the self. Regarding this, Powell says: “Anyone who falls asleep with the intention of doing something will try to escape the physical body and fulfill their intention. However, if they fail to adapt to creating a new space for movement, their own self-centered thought cloud will once again envelop their astral body.” We can describe the “self-centered thought cloud” as a person's inability to detach from the self and instead turning to themselves. If we compare this situation to observation, it is possible to say that acts of

worship have a direct or indirect effect on achieving observation. A Muslim who performs their worship goes to bed at night with the intention of waking up for the morning prayer. In this context, we can say that this focal point creates a good space for movement for the person to detach from self-centered thinking, that is, the self. The greatest obstacle to observation is forgetting one's need for God and attributing existence to oneself. A person who desires to reach God must completely shed their own self. For they cannot reach God through their self, but through it. On this path, a servant must remain neither self-conscious nor conscious of their lack of self-consciousness. Ultimately, shedding the self is crucial to reaching and observing God. From this perspective, the purpose of shedding the self in Sufism appears to be the desire to reach God and witness divine truths. In astral projection, however, this is merely a prerequisite.

5.4. Relieving Fear and Anxiety

One of the factors that inhibits the ability to experience out-of-body experiences during astral projection is fear. We instinctively feel hesitation and anxiety about the unknown. There's little to overcome this barrier of fear other than gradually gaining familiarity and knowledge. One must never doubt the outcome. One should never lose hope. The astral world has a structure that can be shaped by thought. This energy, which can be shaped by belief and emotion, exhibits manifestation and self-disclosure when it reaches a certain intensity. In situations such as excitement and fear, a sharp return to the physical body is experienced. Fundamental calmness is a prerequisite for preventing this. Regarding our topic, Robert A. Monroe shares his experience with the following words. The astral realm revealed all repressed emotional patterns, both near and far, as well as many other emotions I hadn't even known existed. They so dominated my

actions that I returned utterly ashamed of their magnitude and my inability to control them. Fear was the dominant theme. Fear of the unknown—of death, of God, of breaking the rules, of discovery, and of pain, to name just a few. As seen here, Monroe was forced to abandon astral projection in this essay due to her fear of God and her inability to trust in Him.

From a Sufi perspective, trusting in God is crucial for overcoming fears. It leads those who love God, are completely devoted to Him, and are rational, to the knowledge of God. Complete surrender opens many spiritual doors and prevents fragmentation of thought on the path of discovery. In Sufism, purification, struggle, and asceticism, along with complete surrender to God, are crucial for purifying the heart and suppressing fear and anxiety. Ultimately, that person witnesses God. We can say that love for God, along with dhikr and worship, takes the servant beyond fear, and thus, at the end of the Sufi path, trust and submission replace fear and anxiety.

6. SPIRITUAL EFFECTS

While observation is seen to occur naturally, in accordance with one's nature, through love for God and a desire to reach Him, astral projection is achieved through the effort of various techniques. Therefore, the Sufi effects of observation and astral projection, which have different purposes and methods, can also differ.

Qunawi explains the difference between observation and astral projection as "those who attain the truth through pure and impure means." According to him, "One who turns with one's heart attains knowledge effortlessly through discovery, in a pure and pristine environment. Thus, the purity of the

incoming meaning remains intact. A veiled person who seeks to attain knowledge through effort with one's own thoughts, on the other hand, receives knowledge in an impure state. Therefore, dirt and a veil cover their heart. Therefore, we can understand the 'one who turns with one's heart' as expressed by Qunawi as 'one who attains the truth of things through Sufism.' Therefore, these individuals are understood as people of observation. Accordingly, visible truths come to the person of observation through a natural path, in a pure state. Thus, the essence of the incoming truth is not corrupted. The expression 'those who reach through effort with one's own thoughts' can be interpreted as 'those who attain out-of-body experiences through astral projection techniques.' Because these individuals attain the truth of things in an unnatural state, the metaphysical experience they receive is not pure. Therefore, spiritual problems appear to arise in their hearts.

Qunawi's statement can be explained from another perspective as follows: Truth is one. However, someone whose heart is purified observes the truth as it is, while someone whose heart and perceptual apparatus are impure defiles it. The manifestation of truth to a person is determined by the place of perception. The place of perception dresses the formless pure truth in its true form according to its own capacity. Based on this principle, a Sufi strives to perceive the truth as it is, as much as possible, while someone who seeks to comprehend it rationally, through their own efforts, perceives it by dressing it in forms derived from their own beliefs, thoughts, perceptions, tendencies, etc. In both cases, the path is open due to the vastness of the divine sphere of grace, but the outcome and scope are different. Qunawi states that those who attain this divine knowledge and station are involuntarily astonished. It is also significant that this astonishment occurs involuntarily. Because a Sufi has fully reached the stage of fanâ, their consciousness and will are not involved. If a person learns these principles through

discovery, rather than through rational effort, they experience an astonishment that will not disappear. He encounters this knowledge. He does not doubt it, and it is impossible to push it away from himself. If a person cannot find this wonder, he does not possess this kind of pleasure. On the other hand, since a rational person who attains truth through effort attains his observation through a path born of ignorance and lack of knowledge, when he begins to grasp the truth of things, he finds something that contradicts his expectations. This is a bad situation. The person is left in utter disappointment and confusion. Similar to Qunawi's statement, Molla Fanari says: "One who turns with his heart receives this knowledge through discovery, without effort, in a pure environment. Therefore, the incoming knowledge remains in its original purity. One who turns with his own thoughts, on the other hand, receives this knowledge through effort from behind the veil of human thought, in an impure environment. Therefore, it becomes covered in dirt and disguise." According to Molla Fenari, someone who turns to the truth of things with their heart has discovered that meaning in its purest form. A veiled person, on the other hand, has attained it through effort and through a veiled place. The knowledge received from behind the veil of humanity is cloaked in doubt and impurity due to the impurity of that place. Ultimately, the knowledge received by those who observe and those who perceive truth may appear to be identical, but they differ. Those who attain this knowledge without love or orientation toward anything other than God. As can be seen, those who experience astral projection, referred to as those who observe, and those who observe, referred to as those who perceive truth, are described as different in their perception. It can be said that the crucial difference between them is whether it is "caused by the love and affection of God." While the truth attained during astral projection is described as spiritual impurity, those who attain

truth through observation attain it in a pure state and enjoy it. It can be said.

However, those who reach the truth of things through astral projection rather than through Sufism may experience some problems related to the environments they see because they advance through intellectual effort in the astral realm. Regarding this, Ibn Arabi states: “These are very high-level sciences. Underlying them lie such profound dangers that if one is not competent in these states, one can perish. If someone lacking knowledge of the truth of things and ignoring the subtleties of the infinitesimal universal connections between them, they will inevitably experience major problems. Accordingly, anyone who advances through the power of thought in astral environments Those who lack advanced knowledge in this area can encounter significant problems. Consequently, these problems can negatively impact the heart and mind.

Ultimately, the pure experience of unity, based on discovery and observation, is one that does not accept separation, is not disguised as concepts, does not emphasize the distinction between God and His servants, and presents the essence of truth to the world. Therefore, those who attain divine truths in their essential purity through Sufism, purify their souls with love for God, and complete orientation, experience this in a pure state and experience spiritual joy. Conversely, those who strive to attain knowledge of things through rational means, namely astral projection, in an impure state, experience spiritual problems in their hearts. It is possible to say that spiritual problems arising in the heart also lead to physical and spiritual problems within the context of the heart-soul-body relationship.

CONCLUSION

Those who observe observation develop a love for God as a result of their efforts in worship. Sincerity in love leads to serving God with complete submission, patience, and perseverance. Thus, these individuals are able to witness the true nature of things through observation. Those who observe observation witness the manifestation of God's names and attributes, deriving spiritual joy and pleasure from this. Through the astonishing images of the divine truths they witness, they witness the sublimity of their Lord. This, in turn, fosters a greater love for God. Thus, those who observe observation desire to rise in rank in God's sight. Ultimately, they are seen progressing on the path to becoming a perfected human being.

Since attaining observation means breaking free from the shackles of multiplicity, embarking on a path toward monotheism, and drawing closer to God through the removal of veils, it is a natural desire for a righteous servant to desire to see the true nature of things. For our Prophet asked God to see the true nature of things. However, attaining this true nature may not be possible after all the love and effort felt for God. Our advice in this regard is that if God has not granted it to someone who desires true nature, they should not suffer because of it. In other words, if God has not revealed the truth to them through revelation, this does not harm them. Of course, they will see the truth after death. For those who desire God's approval, the most important thing is to perform good deeds for God while still in this world, to obey His commands and avoid His prohibitions. For them, the source of peace is their Lord's good pleasure. However, for those who have embraced the path of Sufism, who seek only God's approval and view everything created with His love, the issue is not merely discovering the true nature of things through revelation. This quest is a quest to fully comprehend the requirements of monotheism. A servant must not only discover the truth of things but also reflect its blessing and light on all thoughts, transforming it into behavior. Through observation, they must also be able to attain the desired state of servanthood through the truths they see.

While in the method of observation, everything is connected to God, this is different in astral projection. A person who intends to astral project aims to transcend the limitations imposed by their physical body. They employ specific techniques for this purpose. Astral projection, unlike observation, does not occur as a result of love for God or the effort of worship. Furthermore, astral projection can cause spiritual illnesses to arise in the heart.

Ultimately, there are two ways to attain a metaphysical experience. One of these is to cultivate love for God within the framework of religious rules, by disciplining the soul through Sufi paths such as mujahada, fana, dhikr, and fasting, and by attaining the truth of things in accordance with one's nature. This truth, where God's unity is experienced and what is seen is bright and subtle, offers both spiritual joy in this world and leads to attaining the afterlife. The other is a path where out-of-body experiences are achieved through techniques such as relaxation and breathing exercises. This technique, which brings about spiritual problems in the heart, presents a person with more astonishing visions than those they experience in this world. However, it is not aimed at gaining God's approval or the afterlife.

The choice of method is, of course, up to the interlocutor. Our recommendation is to embrace the path of observation in Sufism, even if it may be difficult for the soul. Ultimately, one's destination is the presence of God. What matters is not seeing the unseen or reaching the unknown. What matters is to realize that everything, seen and unseen, comes from God, purify one's heart, enter His presence with a sound heart, and thus earn God's approval.

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